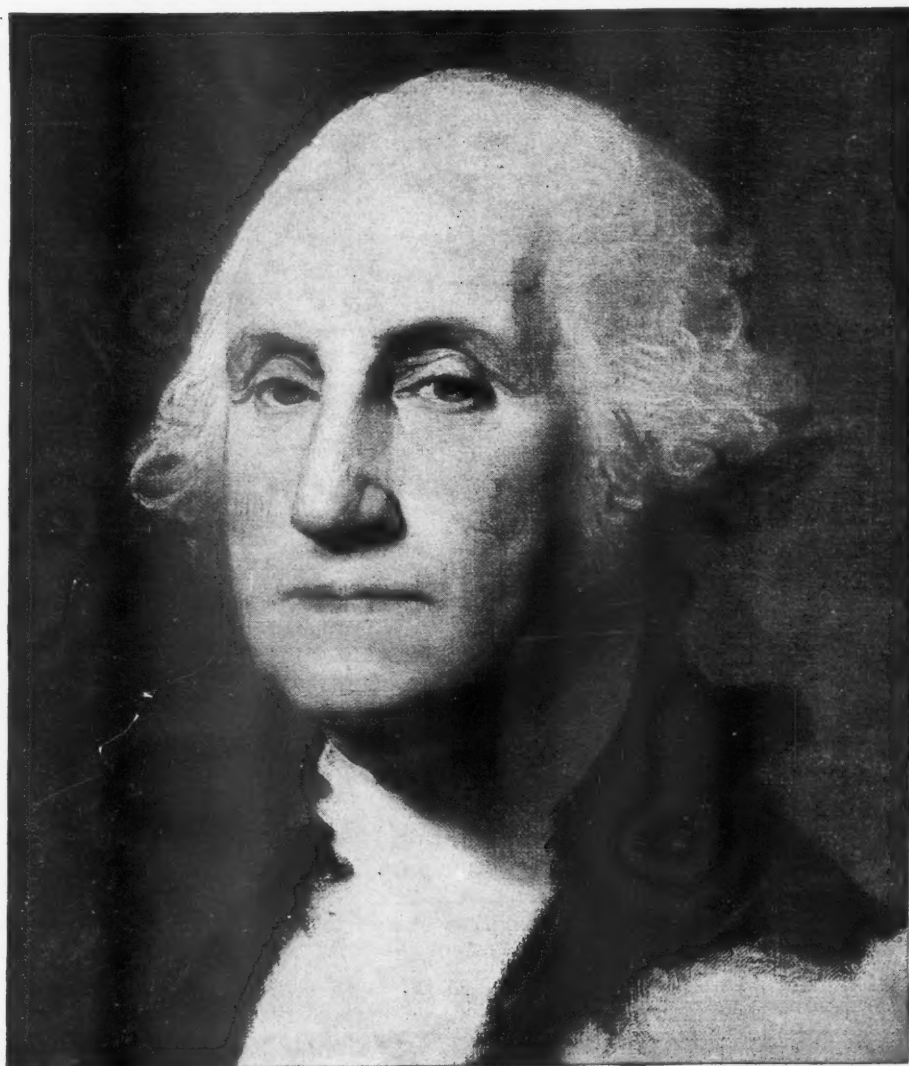


VOL. 5, NO. 2

FEBRUARY, 1914

MISSIONS

A BAPTIST MONTHLY MAGAZINE



The American Baptist Foreign Mission Society

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A BAPTIST MONTHLY MAGAZINE

CONTINUING THE BAPTIST MISSIONARY MAGAZINE, THE BAPTIST HOME MISSION
MONTHLY, GOOD WORK, AND TIDINGS

HOWARD B. GROSE, D.D., Editor

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The Young People's Society in the First Baptist Church, San Francisco, is working hard to help you increase your subscription list.

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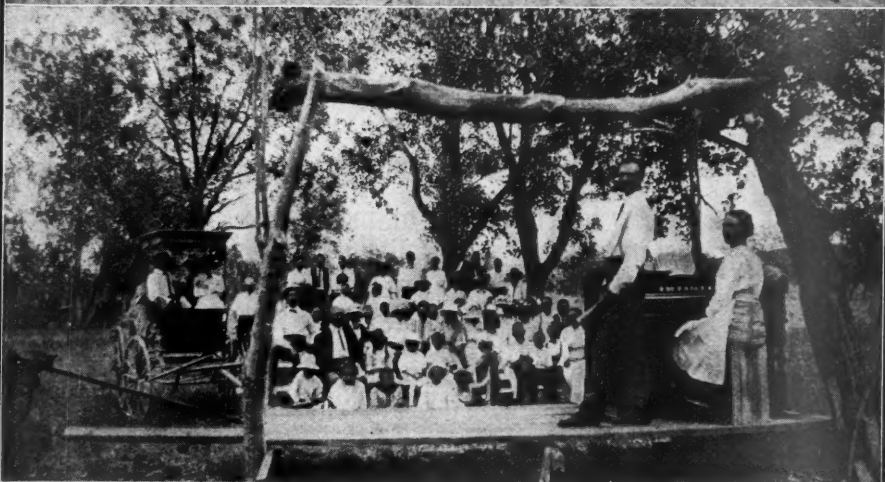
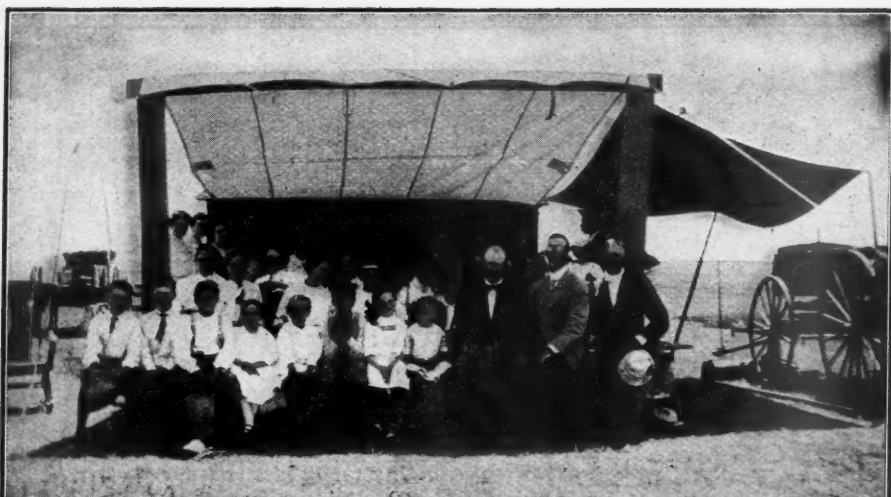
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OUR CHURCH POLICY

- I It is the mission of The Whole Church to give the gospel to The Whole World.
- II This entire Church being A Missionary Society, each member of The Body is under covenant to help fulfil the will of The Head: to give the gospel to every creature
- III Every Christian is commanded to "Go" if not in person, then potentially, having a share by gift and prayer in supporting A Parish Abroad, as well as The Parish at Home
- IV Our Giving should be an Act of Worship. (Prov. iii. 9) Cheerful (II Cor. ix. 7), and according to the Rule of Three (I Cor. xvi. 2).

Individually	Let every one of you
Systematically	Lay by him in store on the
	First day of the week
Proportionately	As God hath prospered him.



FRONTIER WORK IN SOUTH DAKOTA. TOP: CAMP MEETING AT BOWER. MIDDLE: CAMP MEETING
ON BANKS OF CHEYENNE RIVER. BOTTOM: WHERE THE LONE STAR CHURCH WORSHIPS.
SEE PAGE 99.

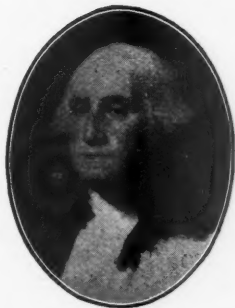


VOL. 5

FEBRUARY, 1914

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Heroes to be Grateful For



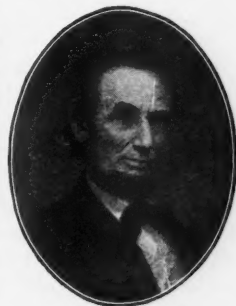
OUR country has profound reason to be grateful for the outstanding characteristics of its two greatest men — Washington and Lincoln. In both leaders these traits were the same — Honesty, Integrity, Justice, Obedience to the Dictates of Conscience. In both it was the moral quality that dominated. This has been more and more recognized, and this it is that has won them universal acclaim.

“Strive to keep alive in your breast that little spark of celestial fire called Conscience.” That was one of Washington’s maxims in his remarkable code, which he wrote out when a boy for the guidance of his life. It indicates the ideals that held him through a long life of wellnigh unexampled service.

Abraham Lincoln belonged to the class of lawyers who will not prosecute a case which they believe to be unjust, or defend a case where the only defence possible is to attempt a hoodwinking of a jury or the making out of a lie. He had too much to do for that kind of work, and it did not fit in with his ideas of justice. If a man was guilty, let him plead guilty and take the consequences of his act.

But there was another quality in which Washington and Lincoln were alike. That was in their peculiar sense of dependence upon God. This was true of Lincoln to a degree that has impressed all his biographers and students of his wonderful career. His messages and proclamations show his feeling, and carry the proof of sincerity. His expressions of trust and faith and reliance upon the Divine guidance were not perfunctory, but profound revelations of his inner thought.

The need of a new consciousness of God’s presence in our national life and church life alike is spoken of elsewhere in this issue. This need was realized by both Washington and Lincoln. As you look upon the face of the Father of his Country upon our cover, thank God anew for two such leaders as George Washington and Abraham Lincoln.





JOINT CONFERENCE OF SECRETARIES, NEW YORK CITY

Conference of Secretaries in New York



VERY significant conference was that held in New York, Dec. 2-5, conjointly by the secretaries and superintendents of State Conventions and secretaries, superintendents and other representatives of the General Societies. The Home Mission Society opened its Rooms for the meetings, which were of deep interest. Dr. W. A. Davison, of Vermont, was chosen chairman, and Rev. J. T. Crawford, of Kansas, Secretary. The roll call showed the largest representation gathered for such a purpose, with few States indeed not included, owing to sickness or other unavoidable cause. President Bond was among those detained by illness, to the regret of all. The sessions were marked by a devotional spirit, and an earnestness of purpose which proved that the interests entrusted to the leaders in State Mission work lie very close to their hearts.

The discussions covered many points which demand consideration. Of first importance unquestionably was the con-

tribution to the whole subject made by Secretary Morehouse in his address on "Relationships between the General Denominational Societies and State Conventions." This was made a part of the records, by special vote. Other topics discussed were "Cooperation," in the promotion of missionary interests and beneficence, in the matter of apportionments, and in appointment and supervision of single collecting agencies; annual periods for presentation of denominational causes; the Convention and the rural problem; the Chapel Car and troublesome churches; the Publication Society and advanced work, especially among foreign populations in congested sections; the best method for raising money for State Missions; best methods of conducting City Mission work, and the general theme of city work. This indicates how fully the time was occupied with vital matters.

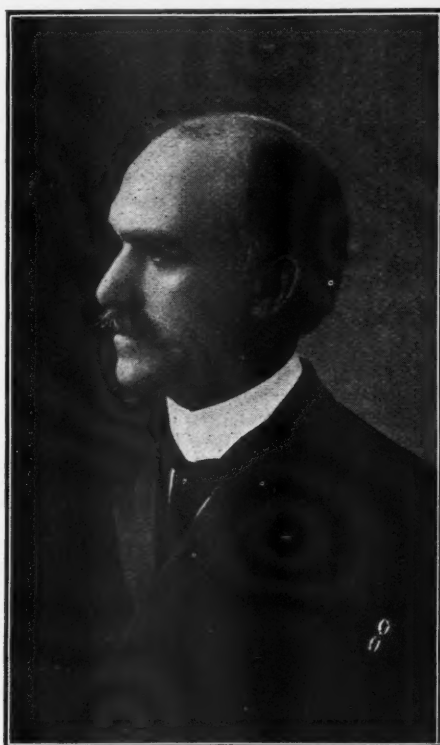
Other features were of unusual value to all. One was the visit to Ellis Island, on Wednesday afternoon, with Secretary White of the Home Mission Society as guide. Another was the trip through Chinatown which followed, with Pastor

Hubbell of Mariner's Temple as guide. If the secretaries had any doubt as to the need of more work among the incoming millions, it was removed by what they saw on these trips. There is nothing like a visit to Ellis Island to make immigration a living topic, and even a brief stay is an eye-opener. Then, a lunch was arranged at the Boulevard Café with workers of foreign tongues, by courtesy of the Home Mission Society, and twenty or more of the workers in foreign tongues sat down with the secretaries, eighty-one guests in all being present. Some of the foreign-speaking missionaries spoke briefly, as did Dr. White, Dr. Rowland, and Rev. H. E. Truex. The resolutions show some of the results of this newly gained conception of the pressing need of evangelizing work not only among the foreign populations of our great cities but throughout the country generally.

Among the actions taken should be recorded the appointment of a committee of seven to confer with the committee appointed by the Northern Baptist Convention on Relations between State Conventions and the Northern Baptist Convention, and best methods for raising money. This committee consists of H. A. Heath, E. M. Lake, Mrs. Andrew MacLeish, C. L. White, F. P. Haggard, G. C. Lamson, C. W. Brinstad. Also the decision to hold annual meetings like the present one, with the appointment of a joint advisory committee consisting of one from each of the three General Societies, the Ministers and Missionaries Benefit Fund, the two Woman's Home and Foreign Societies, one representing the City Mission Societies, one from each of five groups of State Conventions equitably distributed, with the President of the Northern Baptist Convention ex-officio a member thereof, making thirteen in all, to obtain information, receive and consider suggestions, take the initiative whenever deemed necessary in making suggestions to any organization represented, prepare program and fix place and date of the meeting, submit a report to the annual meeting, and attend to transportation and other details.

This committee, which was suggested by Dr. Morehouse in his address, has a great work to do, and its appointment was

certainly one of the most significant things accomplished by the conference. The spirit of cooperation thus comes in to practical play, and nothing more than this is necessary to solve the many perplexing if not vexing questions that arise. The committee consists of E. W. Hunt,



DR. W. A. DAVISON, CHAIRMAN

H. L. Morehouse, A. J. Rowland, Mrs. Katherine Westfall, Mrs. Carrie A. Robinson, E. T. Tomlinson, A. B. Coats, D. DeWolf, D. W. Hulburt, S. P. Shaw, O. C. Wright, E. P. Farnham, and President Henry Bond.

The resolutions express fully the conclusions reached, and we give them place, because of their value to all readers who wish to keep informed as to the whole of our missionary work. It is perhaps easy to overlook the real import of what is being done through the State agencies.

RESOLUTIONS

The State Secretaries and Superintendents of Baptist Conventions in Conference assembled

in New York City, December 2, 3 and 4, desire to put upon record the following:

1. Appreciation of the Home Mission Society for its fraternal courtesy, liberal hospitality, and generous provisions, whereby it was made possible to have our meeting this year in New York City. Also appreciation of the great value of the joint conferences with the representatives of the General Societies and our pleasant anticipation of like conferences in the future when it shall seem wise to have them.

2. We are glad for the recognition of our common interests as shown in the giving to us, as confidential advanced information, a list of the appropriations of last year for Missions, church edifice and education, with parallel columns showing the needs for the next fiscal year, as reported to the Home Mission Society by the various State Convention and City Mission Secretaries.

We do not presume to pass judgment where we have not the sufficient data, but we are sure that we reflect the sentiment of a large part of our constituencies when we suggest that less appropriation emphasis be given to Negro Education, especially in view of the alarming increase of the foreign problems of the country.

3. A reaffirmation of our approval of the United Missionary Campaign, and especially its chief objective the every-member-canvas and weekly giving to both current expenses and to missions, whereby the financial problems of the Kingdom have best prospect of solution. Should the inter-denomination feature of this Campaign not meet all that is desired, we believe that we should continue the work until it becomes the general practice of our churches.

4. We express ourselves as deeply interested in the single collecting agency for Missionary Money, which is being tried by some of our States, but we believe that it would be unwise for more States to make the experiment until some well defined general policy shall be agreed upon which will afford uniformity and efficiency rather than confusion of operation.

5. Not only in regard to collecting agencies, but also in regard to much of the operation of church and denominational life, we believe that more of standardization would be productive of greater efficiency.

6. We believe that the collection of facts brought out in this Conference, and emphasized by our visit to Ellis Island and the subsequent trip through a small part of the great East Side, New York, with its congested population, make it of vital importance to recognize that the time has come when greater emphasis must be put upon Home, State and City Missions.

7. CONCERNING APPORTIONMENTS:

(a) We would suggest whether it would not be in the interest of better mutual understanding and hearty acceptance of the apportionments, if, before they are made, the Secretary of the General Apportionment Committee should communicate with the State Secretary and the State Apportionment Committee, making ten-

tative suggestions and learning in return how these would be received.

(b) We believe that the Apportionments should be made educational. It should be the province of the Committee in its action to restrain over-emphasis of one object to the detriment of another, and to stimulate where there has been lack, rather than to perpetuate abnormal discriminations by gauging the asking on previous giving.

(c) The Apportionments made by the National Committee should include all that may be asked for in any given year by any Society, and that no appeal should be made to churches, societies and associations. This should call for most stringent action by the Finance Committee of the Northern Baptist Convention. Extras should not be encouraged except in most peculiar and exceptional cases.

(d) We also express it as our conviction that if the receipts from a State are made any part of a basis for future apportionments to that State, that only such receipts as are received as offerings in former apportionments from the churches shall be used as such basis.

8. We believe very strongly that State Missions as an equal and coordinate factor of our great Missionary propaganda should have equal share in the division of time for education and emphasis in the churches. However good may have been the interest in recent years, we believe that the programs put forth have not given such equitable division of time. We would therefore suggest that the early autumn be devoted to State Missions, culminating in a State Mission program to be used in connection with Rally Day in September or early October; a Home Mission program for Holidays; a Foreign Mission program at Easter; and a Publication Society program on Children's Day.

9. We wish to express our hearty thanks to Brother Padelford and appreciation of the painstaking and efficient work which he has bestowed upon the production of "Commonwealths and the Kingdom," and to acknowledge the obligation under which he has put us by what he has done. We would further recommend that this be made the text book next fall for both State and Home Mission study classes.

10. We recognize the advance step taken in establishing the bureau of Missionary literature in New York under the management of Secretary John M. Moore, but its effectiveness for State Missions will depend almost entirely on the cooperation of the State Secretaries.

We would suggest a re-consideration by our State Secretaries of how they may be more closely identified with the Missionary Education department of Secretary Moore.

11. We believe that increasing demand for literature to deal with and meet the necessities of our foreign work lays upon our Publication Society a responsibility which is not discharged by the refusal of the Finance Committee of the Northern Baptist Convention to permit an allowance in the budget for this purpose. We commend this matter to the earnest consideration of the Publication Society.

12. Since some of our Societies are conducting similar missionary and evangelistic work in the same territory, we raise the question as to whether it is not desirable and possible in the development of the ideals of the Northern Baptist Convention, for the work of these Societies to be so defined as to avoid duplication and thereby secure increased efficiency and economy. Or, if indeed, a consolidation of the work of the Societies along these lines may not be effected that would be beneficial to the denomination and yet preserve the vital and distinct interests of the Societies.

13. The presence and participation by the representatives of the City Mission Societies has been an attractive feature of our gathering.

It is our judgment that the City Mission Societies should be in the closest possible cooperation with the State Conventions.

14. We desire to express our appreciation of the whole plans of the Educational Board and also the work of the Commission on Religious and Moral Education.

15. We recommend that the place for the next mid-year meeting be Cleveland, Ohio.

DR. MOREHOUSE'S ADDRESS

In his admirable address, Dr. Morehouse first considered the relationships historically, and then took up the new conditions with their demands for readjustment. The old order of ultra-independence of every organization, he said, is passing; the new order of conscious community of interests, aims, and methods, is coming in. Transition periods require readjustments, revision, reconstructive engineering. We have to do with long established organizations, each of which has had its own sphere of operations. These organizations are related genetically and generically. They have a distinctively missionary character, a general likeness in spirit, aims, methods. They are members of the Baptist household; they constitute a missionary fraternity.

Tracing the historical development, he showed how naturally the new conditions had come about, so that instead of the oldtime isolation and independence in work, there is now the feeling that the closest possible relations should exist between these groups of workers in the interest of efficiency and economy. The spirit of cooperation and unification is in the air.

Taking up the administrative relationships, he made clear the mutual rights of the State Conventions and the General

Societies. His statement on this point is so just that we give it in full:

Sensitive regard for the unquestioned right of others is a characteristic of the highest civilization. The relationships of a general and of a State organization to their constituencies is sometimes imperfectly understood. The same persons and churches of a State may at the same time be constitutively related to the State Convention and to a General Society. Each organization has equal right of direct access to its constituency in the State, without the interference of anybody. Individuals and churches also have the right of direct relationship to the Convention and to a General Society. The State Convention has not the guardianship or lordship of individuals and churches in matters between them and the General Societies; nor have the latter the right to intervene between a Convention and its constituency. A General Society is in a State not by sufferance, but by right. As to their common constituency in the same State both are on an equal footing. Both have the right of direct approach to their voluntary supporters. A Society may, however, forego the exercise of this right, and, with other organizations, create a common agency for the promotion of interest and beneficence and for other purposes where concerted action seems desirable.

Again, it is a legal axiom that no man can be another's agent without his consent. Neither can he appoint a third party in that capacity without the other's consent. This principle applies to organizations as well as to individuals. A General Society may not assume to act for another Society or for a State Convention in matters affecting their interests without their consent; nor may a State Convention thus assume to act for another Convention, or for any or all of the General Societies, without their consent. Nor may one organization rightfully impose a tax upon the receipts of another for any purpose whatever without its approval. The fiduciary relations of a missionary organization to its donors must be sacredly respected. In a word, neither a General Society nor a Convention is sovereign or subordinate to the other. Abraham Lincoln said: "No man is good enough to rule another without that other's consent."

While these general propositions are incontrovertible, at the same time it is competent, and often desirable, for these organizations to enter into agreement and cooperation with each other in matters of common concern, on such terms as may be acceptable to both; thereby constituting a kind of partnership for the promotion of the Lord's business, and in which, of course, neither partner shall run the business regardless of the other. As already noted, such relationships prevail extensively. Wherever there is a common objective for the Societies and Conventions such fraternal cooperation is most desirable. In fact, the initiative has already been taken in effecting such combinations. The Northern Baptist Convention at Detroit referred to the Executive Committee

the recommendation of the General Apportionment Committee that hereafter a State Convention Secretary be a member of the General Apportionment Committee, and the Executive Committee of the Northern Baptist Convention at its recent meeting in Chicago approved this arrangement. Furthermore, in compliance with the action of the Convention, the Campaign Committee of the United Baptist Missionary Campaign includes a representative of our State Conventions. State apportionment committees were also requested to cooperate in the campaign "in enlisting every church for larger denominational efficiency and the every-member-canvass." So we are getting together in working relationships.

The proper relationships between some of these organizations in the prosecution of missionary work in the home fields has been a subject of careful study and long and varied experience on the part of the executives of the American Baptist Home Mission Society, in consultation with representatives of State Conventions, resulting in a plan which puts primary responsibility for the conduct of the work in a given State upon its executive body, whose recommendations are usually approved by the Home Mission Board, which, however, reserves the right for good and sufficient reasons to withhold its approval, and which through its general superintendents and other officials counsels with the representatives of conventions on all matters relating to the joint work. This has brought very satisfactory results. State Convention forces to a considerable extent are

also related to general home mission organizations in the Neglected Fields Survey.

In the consideration of these matters it will be helpful and profitable to keep in mind some Scriptural injunctions, like the following:

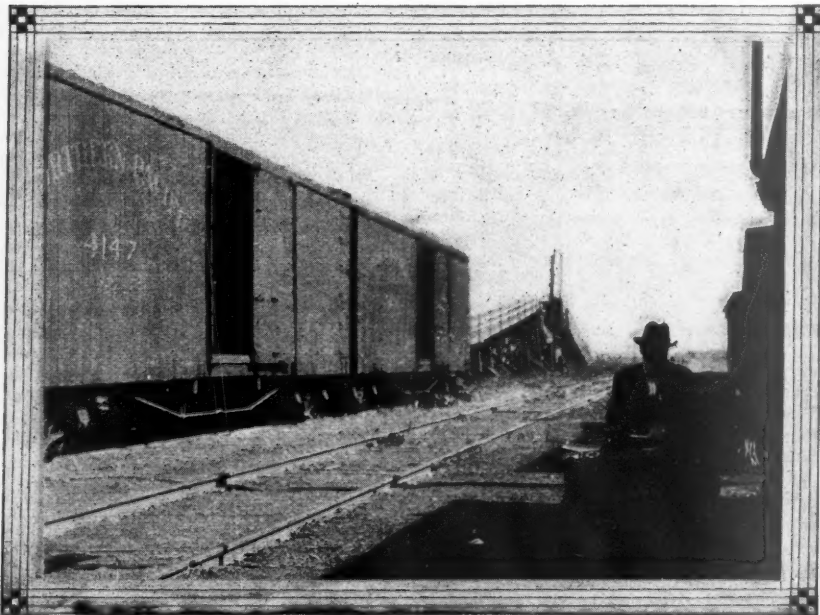
Thou shalt love thy neighbor as thyself.

Bear ye one another's burdens and so fulfil the law of Christ.

Be ye of the same mind, having the same love, being of one accord, of one mind; doing nothing through faction or vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others.

There shall be no schism in the body; but the members shall have the same care one for another. For whether one member suffers, all the members suffer with it, or one member is honored, all the members rejoice with it.

The application of these regulative principles and precepts to all cases of relationships should make their solution easy. May we not hope for a standardization of State Convention organizations and of their treasurer's reports? To show the world how independent Baptist organizations of a democratic order can be "fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, making the increase of the body unto the building up of itself in love," and thereby moving unitedly in common endeavor for the advancement of Christ's kingdom, will be a triumph of wisdom and of grace.



BOX CAR OFFICE, EDGAR, MONTANA, WITH SUPERINTENDENT PROPER WRITING AT HIS IMPROVISED DESK



THE SHIPPING AND TERRACED RICE FIELDS OF CHUSAN ISLANDS

Among the Chusan Islands

BY REV. L. C. HYLBERT, NINGPO, CHINA



M

OST of last May I was among the Chusan Islands. It is said that among these islands are the greatest fisheries along the coast of China. The busy fishing season is during May and June.

Thousands of men from all along the coast come to the islands at this time; some to catch fish, some to salt and dry fish and get them ready for market; others to do the many smaller things that always attend any large enterprise.

Yearly there are over three thousand registered fishing boats. Last year they say there were about five thousand. As yet I haven't heard the official report. Each boat must have at least seven men and the average catch for the season is about two thousand dollars for each boat.

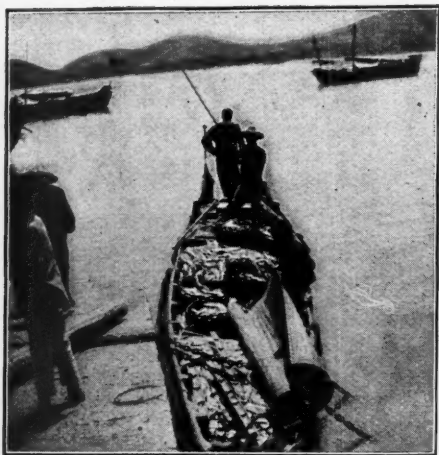
To meet this condition I planned and carried out a special campaign. Rev. E. E. Jones, my associate in the work, who has charge of the southern part of the Ningpo district, very kindly and enthusiastically joined with me and brought three of his best evangelists and four of his booksellers. By special arrangement Mr.

Irvine of the Scotch Bible Society also joined us.

Dae San is one of the medium sized islands of the Chusan group and is the center of all the great fishing district. On this island, at Tong-So-Koh, we rented the largest hall we could get and had meetings in it morning, afternoon and night. Each serv-



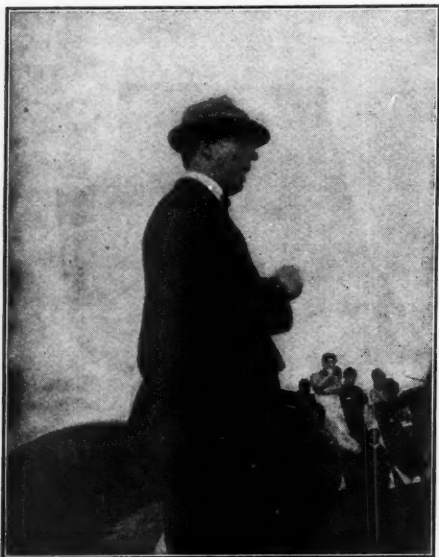
CAPTAIN OF THE CHUSAN ISLAND STEAMER



HOME WITH THE DAY'S CATCH

ice was about two hours long and we had some four or five speakers at each service. Between the sermons opportunity was given for all to go who wished to do so. But usually they all sat through the two hours eager to hear more of the wonderful story of the Christ. We also had open-air meetings on the sea shore. Besides these we had private conferences with individuals.

We used all the energy of all the workers. The preachers preached and sold books



E. E. JONES WITH A SEA-SIDE AUDIENCE

and the book seller sold books and preached. We sold two thousand five hundred copies of the Gospel. We sold and gave away about fourteen thousand tracts.

We all came back home tired out but happy in the thought that perhaps we had been of some service. I was very much gratified at the splendid way our church members took hold and helped. This is the busy time for them all and it meant

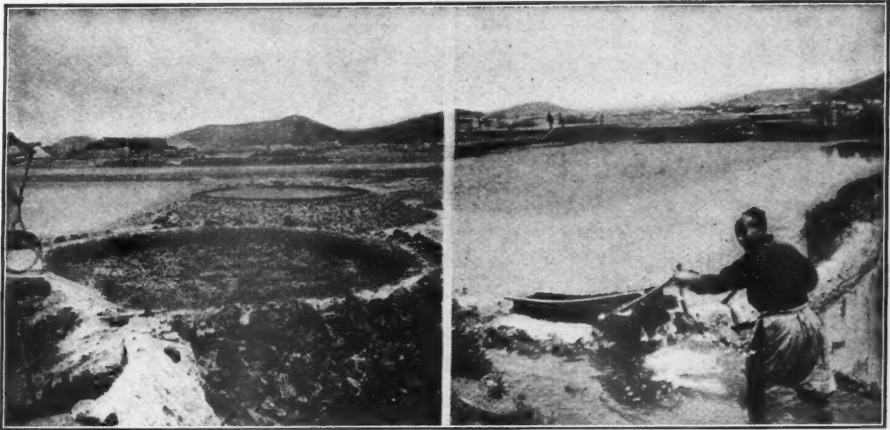


DRYING FISH ON THE MOUNTAIN SIDE

much to them to leave their work and help in the meetings.

We so much need a new church building over there. We are renting a very small house. It is neither well located nor large enough. There are thirty-six church members on the island and at our last meeting they subscribed three hundred dollars for a new building. That will mean about two months work for each member. While that does exceedingly well yet it is not more than enough to buy a good lot where the church ought to be. Here is a good chance for some good friend to help.

I feel that I must also speak of the kindness shown me by the official in charge of all these islands. He has been very kindly disposed to Christianity. When I first went over to the island in May, one of the officials made a feast for all the other officials. They very kindly invited me and I went. The next day the chief official wrote out the following proclamation and had it posted in several places.



SALT VATS, ONE PREPARED AND ONE FILLED.

PUMPING SEAWATER INTO SALT FIELD

CHUSAN ISLANDS,
DAE SAN.

L. C. Hylbert, an American missionary, together with all the Christians in Dae San, wishes to hold special Christian services in Tong-So-Koh during the month.

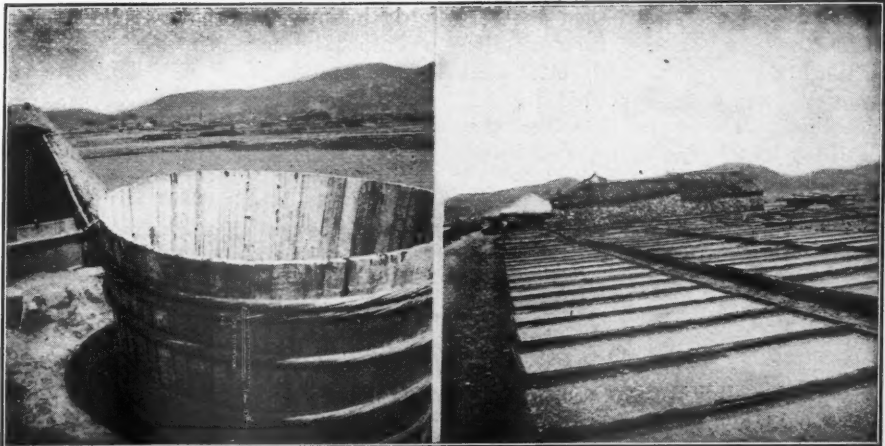
Christianity teaches men about Jesus Christ and leads all men to worship the only true God. This new doctrine has done much to help the Chinese people to a better life and greater liberty.

China is a Republic now. She owes much of her power and freedom to Christian teaching. Therefore Christianity should be gladly heard, greatly honored and highly protected.

This is the great fishing season. Men are numerous. They come from all parts. Among them may be some foolish persons who do not observe our customs. There may even be some who would be impolite enough to try to disturb these meetings. If there should be any such they will be arrested and severely punished. You, the local officers, and gentry are earnestly requested to attend these meetings and you will not be wayward but will report any misconduct.

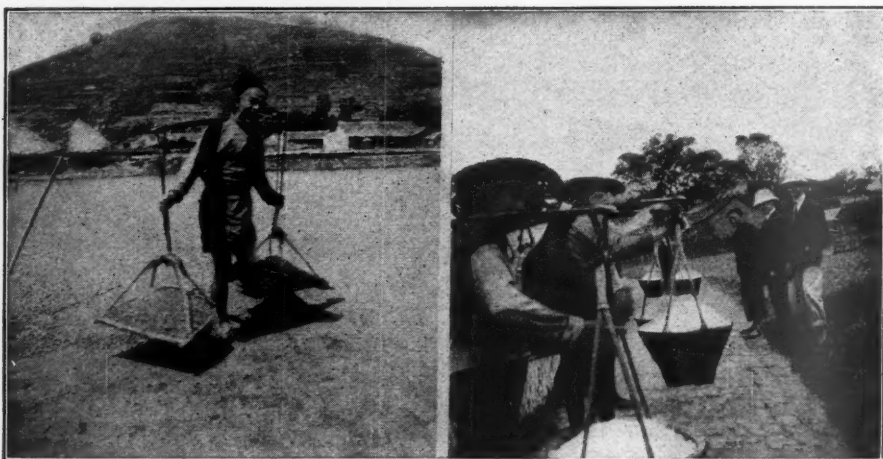
(Signed) TSING KOH-SHU,
Official of the Chusan Islands.

May I also speak of another important industry of this region? The second industry of the island is salt making by a



TUB USED FOR CATCHING THE BRINE

LONG ROWS OF SALT PANS



CARRYING CRUDE SALT TO THE VATS

REFINED SALT READY FOR MARKET

process of sun evaporation of ocean water. This is one of the largest salt making districts. The first step in salt production by this method is the preparation of the salt field, a small area of level ground, cleaned off, and pounded down good and hard, and surrounded by a little dyke. This reservoir is filled with sea water which is allowed to evaporate under the action of bright sunshine, leaving a crust of white salt covering the field. This is then gathered up in huge baskets but is so full of dust and dirt that it has to be refined before it is marketable. A primitive method of refining is still in use. The refining vats are prepared with a thick layer of straw on the bottom, then a layer of the crude salt is scattered over the straw, then another layer of straw, and another layer of salt, etc. When the vat is properly filled and beaten down, sea water is poured over all the contents. The water dissolves the salt and carries it off in a saturated brine

solution but the dust and dirt is caught in the meshes of the straw. The salt brine is caught in a tub after trickling through the vat, and is then poured out into evaporation pans. When the brine evaporates it leaves several pounds of pure, fine, white salt on the pan bottoms. It is then ready for the market.

One man who represents a Shanghai firm told me that each year he buys about \$100,000 worth of salt. There are many other buyers who buy equally as much. A tax has now been placed upon salt, the government hoping thereby to raise enough revenue to pay off the big loan recently contracted with the bankers of the five nations group. As the industry is large and fairly lucrative, the government's scheme will probably succeed.

Other products of the islands are rice, wheat, buckwheat, corn, beans, peas, potatoes, sweet-potatoes, cattle, sheep, buffalo, goats, hogs, and fowl.





HARRISON FLAT VALLEY, FOR WHICH \$9,000,000 IN IRRIGATION IS PROPOSED

A Glimpse of South Dakota

By Charles L. White, D.D.



THE last Convention of the South Dakota Baptists, held in Sioux Falls, was replete with interest. A large number were present, and a program which is seldom excelled in variety and in subjects extended over the greater part of a week. The state is rich in ministers, laymen and noble women, who are devoted to the extension of the Kingdom of God in this unusually interesting part of our country. Certain parts of the state reported successive crop failures, but the messages from the various fields and the workers were most interesting and full of courage and inspiration. Secretary Shaw revealed a remarkable familiarity with the details of his widely extended field. The state has been fortunate in having a few long pastorates, in which gifted ministers have deeply entrenched themselves not only in the work of their own churches, but in the wider undertakings of the Convention.

Some of the mission fields are in the newly opened agricultural districts, such as the Rosebud Indian Agency, but others are located in the semi-arid portions, where it is necessary to maintain strong out-posts of Christianity as they are in proximity to extensive mining industries.

In this brief article a single typical mission field will be described and illustrated. It is located at Buffalo Gap, and includes several outstations. The central

church has a good house of worship, thanks to the cooperation of the Home Mission Society, and the pictures which we give represent two of the smaller congregations in their several places of worship.

Other pictures represent open-air meetings, at some of these outstations. Secretary Shaw recently spoke at one of these services. The Rev. John Hamstra is one of the pastors who have preaching stations thirty miles or more apart. When one service is ended, he mounts his horse and starts for his next station, ten, twenty or thirty miles away. He will be graduated from the Sioux Falls College next June, and has already commended himself to his brethren by his zeal and by his heroic service. He is intending to be a foreign missionary, and is being trained for the service abroad by his intense experiences at home.

The picture at the head of the article is a typical scene near Harrison Flat Valley, on the Cheyenne River, where an irrigation project to cost nine million dollars is proposed. The missionary on this field has five preaching points, with three organized churches. It has great possibilities, especially if the irrigation project comes to fruition.

The picture of the family group, father, mother and eleven children, is that of the Rev. Carl Hasselblad. He was for two years the state missionary to the Swedes in South Dakota, and did most excellent



SOUTH DAKOTA PIONEERS. TOP: BOWER, AN OUTSTATION ON THE BUFFALO GAP FIELD. MIDDLE: CHILDREN OF REV. E. P. JOHNSON. BOTTOM: REV. CARL HASSELBLAD, AND FAMILY.

service. He is a graduate of Morgan Park Seminary, and is a man of culture and refinement. His family is exemplary, and all are interested in the work. He is now pastor of the Swedish church at Valley, Nebraska.

The line of eight children shown in the middle group are those of Rev. and Mrs. E. P. Johnson, of Oldham and Elkton, South Dakota. They live on a salary of \$700 with parsonage, and this cannot be an easy task in these days of high cost of living. Pastor Johnson is also a graduate of Morgan Park Seminary.

The Convention was royally entertained by the church at Sioux Falls, when Dr. Best, the pastor, and his genial committee made every one feel at home. The several brief addresses which Dr. Best

State Board, the Convention of South Dakota gives every indication of moving forward to further achievements.

HISTORY OF SOUTH DAKOTA

The territory was organized March 2, 1861, taking its name from a confederation of Indian tribes called "The Dakotas." At that time few white men lived among the Red Men. The first Baptist Church was organized at Vermilion in a log school-house, February 16, 1868. Its house of worship was dedicated June 4, 1872. In 1889 the territory was divided into North and South Dakota. The latter has an area of 76,620 square miles, while all New England has 61,000, and New York State 47,000. Its length from east to west is 360 miles, its breadth 250 miles.



FRENCH CREEK OUTSTATION ON A SOUTH DAKOTA FRONTIER FIELD

made, all of which were called forth by the general discussion, were exceedingly interesting. Our cause is strongly entrenched in Sioux Falls, where the faith of the pastor and his superb leadership have led to surprising results. The church in which the Convention was entertained is one of the most complete edifices adapted to practical Christian service which we have ever seen.

Under the wise guidance of Secretary Shaw, and the devoted members of his

The first Baptist pioneer preachers under appointment of the Home Mission Society were S. W. Ingham, 1860; Rev. L. P. Judson, 1864; J. E. Rockwood, 1866; T. H. Judson, 1871; G. W. Freeman, 1871; J. J. McIntyre, 1871; E. H. Hurlbut, 1871; J. L. Coppoc, 1871; P. A. Ring, 1872; V. B. Conklin, 1872; Wm. T. Hill, 1872; J. P. Coffman, 1874. Rev. G. W. Freeman was our first general missionary, and served from 1871 to 1873.

These were able men, and laid good

foundations upon which worthy successors have built a strong Baptist brotherhood. The State Convention was organized thirty-two years ago.

The Scandinavian Baptists were early in the field, and a Swedish Baptist church was organized at Big Springs in July, 1869. It has been and is now one of the strongest churches in the state and country among the Swedes. For years the Swedes and Danish-Norwegian Baptists worked in one conference. Some three years ago they separated into two separate organizations. The Swedish conference has 10 churches and 686 members.

The Danes were early in the state, organizing the Danville church in 1873, and now number 10 churches and 527 members. The first German Baptist church was organized in April, 1876. This conference numbers 15 churches and 1,574 members, a total of 35 churches with a membership of 2,787 in the state preaching in foreign languages. The Swedish and Danish Conferences work in cooperation with the State Convention and Home Mission Society.

The number of missionaries under appointment during part or all of the year is 48, serving 74 churches and outstations. Last year they baptized 283 persons and

received in other ways 108, making a net gain of 277 members in these mission churches.

In the state with about 500,000 population, there are 1,798 church organizations, with 161,961 members. Of these, 199 churches with 61,014 members are Roman Catholic, 505 churches with 45,018 members are Lutheran, and in all other denominations there are 1,094 churches with 55,929 members. Thus 400,000 people, or about two-thirds of the population are unchurched. Reports show only 80,140 officers, teachers and pupils are in the Sunday schools, which is about one-seventh of the population.

The report of the Convention treasurer showed that the long standing indebtedness is being substantially reduced. While there were pioneer heroes, the present laborers are also doing heroic work.

During the Convention the Sioux Falls Baptist College gave a reception to the delegates. Dr. E. F. Jordan, President, is doing a noble work in strengthening this valuable institution. For many years the state has been in the district of which Dr. Proper is the gifted Superintendent. Few men in the state have touched with the gospel more lives than he, and have more intimate friends among our Baptist churches.



THE RECENT CONVENTION OF SOUTH DAKOTA BAPTISTS



Seeing Missions

WE hear a good deal about the motive of missions. That is a phrase, and like all abstractions it is too vague and large to appeal very strongly to the average mind. The preacher who makes sermons upon the motive of missions, if he confines himself to the consideration of those high phases of our religion which we all admit without argument, will probably fail to awaken his people to any new interest in one of the greatest of subjects.

What we want to do is to get our people generally, young and old, really to see missions — that is, get a mind's sight of actual reasons and conditions. To do that, missions must be brought into the realm of the concrete. When missions stand for missionaries and mission compounds and mission schools and churches, — for converted Burmans and Shans, Chinamen and Japanese, and all the round of converted men, women, and children, — then personal interest is aroused and personal relationship can be established.

We say that the Christian ought to give to missions. That is true. One ought to do it for no other reason than the primary one contained in the Great Commission. So one ought to do right always because it is right. But weak humanity is mightily strengthened in the doing of right when all the incidental bearings of right and wrong doing are made clear.

And the Great Commission is a very different thing to most people when "every creature" is commuted into some visible creature to whom the gospel may be preached and whose need of it is striking.

To see missions, think of some actual missionary you have met or known. If you have not had that privilege, study the life and work of some missionary, say Dr. Ashmore of China, or Clough of Ongole, or Dr. Mary Scott of China, that heroic medical missionary whom age finds it difficult to conquer.

Ask yourself what it was that led any one of these to become a missionary in the first place. You find that it was a sense of personal responsibility to God and fellow man that could not be shaken off. That is seeing the spirit of missions at its source.

Ask what it was that held Dr. Ashmore to his difficult and often seemingly hopeless task, when he measured his littleness against the mighty array of opposing forces entrenched in the civilization of centuries. You find that it was his unshakable faith in the reality of the promises of God and his constant realization of God's presence with him. That is seeing the abiding power of the Divine in missions.

Ask what it was that enabled a single missionary to establish the cause of Christianity in a pagan land, so that scores of Christian churches are now standing, and great congregations meeting every Sunday, and tens of thousands of regenerated men and women bearing witness to the goodness of God and the saving power of the gospel of Jesus Christ. You find, if you come close to one of the missionaries, whether it be Carey or

Livingstone or Judson or one of less renown but not less faith and fortitude, that it was God working through inspired and consecrated personality. Always you have the man or woman carrying the gospel, in obedience to God's command. That is seeing missions in fruitage.

Or study any mission field in any land. Take a pioneer community in our own great West. Go with the missionary or colporter as he enters such a community and finds no church or religious service of any kind to offset the ubiquitous saloon and supplement the little school. Attend the simple services he starts, and note the development of a Sunday school and an occasional preaching service and by and by a church, as the result of the revival that accompanies his faithful work. There you see missions in realization; and you know that human means alone never could bring about such a result. The lesson comes home to your own church and community. The same spirit of missions will work transformation in the old as well as in the newly settled community, and is as much needed. If this sight of missions once grips you, you yourself will become a real part of the great missionary force engaged in the spread of the gospel and until that end is accomplished and the whole membership of our churches becomes engaged we shall not see the world's salvation.

A large part of the aim of this magazine is to bring missions into sight in these actual forms. Read the accounts of the work being done. Center your interest for a moment upon some one field and some missionary and become familiar with a single mission, so that you know it. Then you will need no occasional inspirational address to touch you into spasmodic interest in missions, for seeing missions at one point you will be led to vital interest in all missions, as the visible expression of human obedience to the divine will, and divine power revealing itself through human agencies.

The Force of Suggestion

SUPPOSE you try the force of suggestion upon yourself, and find out whether there is anything in it. For example, you are a reader of *MISSIONS*. Now, resolve that you will read each number this year with a view to pick out the sentence having a direct bearing upon conduct or life which seems to you most significant or applicable, and then apply that during the month honestly. That there is such a sentence we are sure. That it will make your life different, if you find and apply it, is equally certain.

We advise this use of the magazine, because it is out of the ordinary. If you were advised to take a verse of the Bible each morning and make it the day's guide or thought center, you would perhaps say that that was an old story. Try the magazine, not because its sentences can equal Bible quotations in effectiveness, but because the method may appeal to you in this new form. You will also be sure to get some valuable missionary information by thus carefully reading pages that are worth reading, in the search for the one significant sentence. We shall see to it that there are more than one in each number, freighted with moral and spiritual fruitage for the discerning spirit. And as to the influence of a carefully pondered thought, or of the morning five minutes in meditation and prayer, no one will ever doubt that who has learned how to begin and close the wakeful hours of the day. Begin and end with God, and all between will spell good.



The Judson Centenary in New York

IT was a graceful act to make the Judson Centenary include a recognition of his son, Edward Judson, D.D. The memorial dinner was attended by over five hundred guests, including prominent Baptists from Boston to Chicago. Dr. Cornelius Woelfkin, of Fifth Avenue Church, presided, and Dr. Morehouse, of our

Home Mission Society, offered the prayer. Tributes were paid by Bishop Greer of the Episcopal Church, Dr. Robert E. Speer of the Presbyterian Foreign Board, Dr. George U. Wenner of the Reformed Church, Dr. Charles E. Jefferson of the Congregational Tabernacle, and Dr. Frank Mason North of the Methodist Foreign Board. Dr. Woelfkin gave a fine analysis of the Judsons, and Dr. Emory W. Hunt of our Foreign Society spoke for the Baptists; while Dr. Judson responded briefly, after he had been presented with a thousand dollars in gold pieces.

It was in every way a notable occasion. The speakers from the other denominations were the leading representatives of their communions in the metropolis, and their tributes to father and son were sincere and at times brilliant. Dr. Woelfkin read the regrets, which included messages from President Faunce of Brown and Justice Charles E. Hughes of the Supreme Court. Bishop Greer said that reading the life of Adoniram Judson made a minister of him. Dr. Hunt said that missions are a great cooperative Christian enterprise, and a new attitude toward them is developing in this country. The ideals, spirit and life of Judson were those of Christ, and the question is whether we of this time can share them.

As the guest of honor sat so modestly at that banquet, it was difficult, as the *Watchman-Examiner* says, to make real his varied and romantic career: His birth in the heathen land then under the rule of a cruel king; the death of his mother, Sarah Boardman Judson, when he was a babe; the death of his father when he was six years old, while on a voyage at sea for the recovery of health; the return with his stepmother, Emily Chubbuck Judson, to America; her death at Hamilton, New York, when he was nine years old; his adoption into the family of Dr. Ebenezer Dodge, president of Hamilton Theological Seminary, and his education at Hamilton and entrance on the gospel ministry.

Positions of high honor have been open to him, such as the presidency of Brown, of Colgate, and of Denison Universities, professorships in theological seminaries, the secretaryship of the Foreign Mission Society, and pastorates of our strongest churches. But after his pastorates at Newton Centre and North Orange he chose to decline all other openings and to take a small church in the lower part of New York, and build and endow a memorial to his father in the fine and classic Memorial Baptist Church whose lighted cross at night is a feature of Washington Square. As his father was a missionary to Burma, Edward Judson has given his life to missionary work in a most needy section of the great metropolis. Latterly he has taught in connection with Colgate Theological Seminary, having the senior class with him in New York a part of the year for practical study of city problems. The love and esteem felt for him were manifested in applause at every mention of his name during the evening. It is expected that he will preside at the memorial session of the anniversaries in Boston in June.

✦

¶ A good friend wonders that we should have admitted a picture, in the January number, of a group of Polish boys pointing wooden guns, as if shooting at an enemy. The picture was sent by a young woman missionary, whose purpose was to indicate some of the forms of work that are interesting the boys. Now, we do not believe in guns or military inspiration, and therefore think that the Boy Scout Movement is far ahead of the old Boys' Brigade work. But we have yet to learn that anything but discipline and habits of order and cleanliness came out of that organization, which had a kind of military drill and wooden imitation guns. And if our friend will note that it is this sort of thing that is pictured, perhaps he will see that there is some connection between the picture and missionary work. However, he may be sure that gun pictures will always be rare in *Missions*, and universal peace and disarmament will be a constant theme.



¶ Dr. Haggard reports for us the great Sixth Quadrennial Convention of the Student Volunteer Movement in Kansas City. This is one of the conventions that witnesses to the living interest of thousands of students in the extension of the kingdom of God in the earth.

¶ The subscriptions are coming in finely, and if all our old subscribers continue with us, that goal named on the Publisher's Page will presently be reached. Where can you find so much value for fifty cents? Every time we look at a bound volume, we wonder that people can get all that for such a sum.

¶ Can you write that date 1914 every time, or does the troublesome "3" occasionally intrude upon the page? And how does the new year open to you? Is it just the same as the last? Some people find that the crossing of those invisible and arbitrary year lines does after all have a considerable influence upon conduct and thought. It is good to have something remind us that life is flowing away, and that, as Emerson says in his "Notes," "This passing hour is an edifice which the Omnipotent cannot rebuild." We know, too, that there is an accounting to be met. As Christians we are not to look forward with fear, but we are taught so to number our days, that we may apply our hearts unto wisdom.

¶ We shall hope to have a report of the Judson Centenary in Burma for the next issue of the magazine. That the meetings will forward our work in Burma and all India there can be no doubt.

¶ We welcome Rev. William G. Russell to the district secretaryship of the Home Mission Society for the Southeastern District, which means Pennsylvania principally, and can only hope that he will do as much to put *Missions* into Baptist homes

in Pennsylvania as his predecessor, Dr. J. A. Maxwell, did. A dozen men like that would carry us over the Hundred Thousand line.

¶ That was a very important meeting of the Missionary Societies and the Secretaries of the State Conventions that was held in New York, a report of which appears elsewhere. A most significant address was that of Dr. Morehouse, of the Home Mission Society, on "Relationships between the General Denominational Societies and State Conventions." This question is of vital importance, and the veteran Secretary's deliverance will take its place among our basal papers.

¶ In connection with the United Missionary Campaign in New York State the committee has suggested that every pastor in the State spend a season in prayer on each Monday morning at nine o'clock, praying for "their brother pastors in the State and the success of their work in this campaign." Why is not that a good plan for every State to follow?

¶ The *Watchman-Examiner* says: "On December 14 the largest theater in Washington was crowded with earnest men and women who came together to protest against the growing power of the Roman Catholic Church in the administration of our national affairs. Dr. Wallace Radcliffe, a leading Presbyterian minister, presided, and ringing addresses were made by representatives of all the Protestant denominations. President Wilson, a good Presbyterian, seems singularly unsuspicious as to the motives and methods of his Roman Catholic advisers, including his private secretary. It was declared at this meeting that Roman Catholics so surround the President that Protestants have difficulty in getting his ear upon any subject. Let the President wake up!"

¶ The German Baptists are growing, the latest statistics crediting them with 212 churches, 44,338 members, and 26,686 scholars in Germany; while they have in Europe, all told, 48,270 members. The next meeting of the Baptist World Alliance is to be held in Germany, and will strengthen the brethren there, who have to work against the influence of a powerful

subsidized State Church, which has never been friendly to any outside movements.

¶ According to Dr. Speer, these were the missionary statistics for 1912: Protestant missionaries on the field, 24,092; number of native workers, 111,982; communicants, 2,644,170; adherents and communicants, 6,055,425; added during the year, 212,625.



From the Secretary's Window

By Emory W. Hunt, D.D.



THE Secretary's window is located on the eighth floor of the Ford Building, at the top of Beacon Hill, overlooking the State House fringed with automobiles, and Boston Common freighted with American history. It affords a wide outlook from the present along the past, and down (or up) the future. It provokes thought.

In recent weeks I have looked upon congregations, and have met with pastors' conferences from Martha's Vineyard to the Golden Gate. I have often been asked — "What conditions do you find?"

I am an optimist constitutionally, though I hope not incurably. The incurable optimist is the fabled ostrich with his head in the sand. There is no ground for optimism in America, except where Judson found it in Burma; namely, in God.

Looking out on the human level we see the Baptist churches of great states of large and compact populations that are losing membership; which are not adding enough members by baptism to replace the removals by death and migration. We see a great majority of churches with plenty of vacant pews on pleasant Sundays. We see comparatively few Christians engaged in an aggressive effort to fill these pews. "Witnessing" has gone out of fashion, Christians seem to have nothing to say, and they are saying it. Along with some shining instances of real Christian service we find a larger proportion than formerly of church people who are

spending their money and their time precisely as the world does these things. We find that a real prayer meeting would be a novelty in most of our churches. The family altar is a blessed memory; but it is a memory. Doubtless there are underground streams of truly religious life. Spiritual activities are expressing themselves through other channels. This is another way of saying that the church does not afford an adequate outlet for these. It cannot continue to furnish inspiration for such services unless the springs of its own life are nourished.

Christian life and service are never "up to grade"; but if my observation has not misled me there are signs that we are placing too much emphasis upon plans and methods, equipment and management, and that our churches generally are not giving the world, which is looking on, an interpretation of Jesus Christ which is convincing.

We need something. What is it? In my judgment *our inclusive need is the recovery of the consciousness of God*. Undertake a really great task and see how acute this need becomes. Face to face with the missionary enterprise we know we are helpless without him. This was the experience of the Edinburgh Conference, and it used such words as these: "What paralyzes the energies of the church and allows it to suffer defeat is its own unbelief. The work of evangelizing the non-Christian world cannot be done until the church learns again to believe in the living God."



THE VILLAGERS DID NOT APPROVE OF THE FOREIGN RELIGION

The Weak and Wicked Wing Lu

BY FANNY L. KOLLOCK



WING LU had tried to commit suicide and had almost succeeded. That he did not succeed, was the fault of the missionary — the foreign doctor who was always interfering with the happiness of the Chinese people. Why could he not let them alone?

For some time now, it had been difficult to beat a wife thoroughly. As everyone knows, a wife must be beaten if she is to be of any real use. Then came that interference about the children. So surely as one allowed the children to attend the foreign school, the foreign teachers tried to prevent their being married young; and when one has an opportunity to dispose of a daughter at a good price, what difference does it make about her husband? What if he is old, or sick or wicked? He is a husband who can pay well, and what more is necessary? That the children continually begged permission to go to the foreign school made it all the more troublesome.

But surely the climax was reached when one could not even kill himself without interference from the foreigners. When the doctor first found Wing Lu with the blood running from his wrist at a great rate, Wing Lu supposed he thought it an accident, and said to him;

"I did it myself; I will die!"

"No, you won't!" said the doctor, and began work on the wrist which Wing Lu had slashed. Of course he had had no experience in committing suicide before,

and hardly knew whether the wrist was a good place to cut or not, but the blood came along nicely, and he was thinking that he would soon be quite dead, when this foreigner changed the course of action.

When the doctor had his wrist all bandaged, Wing Lu again said,

"I will die" and shut his teeth tight together so that none of the foreign medicine might slip down his throat; for once you swallowed their medicine, you had to get well — people always did. The doctor again said:

"You are no more dead than I am. Take this medicine."

Now Wing Lu could not have his word disputed like that, and with the intention of saying, "Yes, I am dead," he opened his mouth. Then he gave up hope, for the medicine slid down his throat that very instant and he knew he had lost his chance to die. No use now in even tearing the bandages off; the medicine was down and he might as well live comfortably as uncomfortably, if live he must. Still, he might have helped himself more, had he been of firmer character, for later events showed how very weak minded he really was.

Things happened just as one might expect of a person who would allow a foreigner to make him live against his will. The next thing the village knew, he had accepted the religion of the foreigners and had burned his idols. Then the men of the village decided that Wing Lu must be taught how very foolish and wicked he was.

They came to his home the night after he burned his idols, and dragged him and his family out before they set fire to the

house, as he had to his idols. This was not because they did not want him to be hurt, but because a man like Wing Lu might be just weak enough to stay and be burned, and if he had lived because the foreigner said he must, he could just live the life they chose for him now.

While the house burned, they tied Wing Lu, his wife and his two sons to trees where they could have a good view of the fire. If they like fires so well as to burn idols, a house made a much larger blaze than the idols. After the house was burning so that there was no danger of its going out, they untied the family and turned their attention to the wife first.

But when they began to beat her, she cried out loudly:

"I'm not a Christian! I'm not a Christian! I worship the gods. Only see!" and from the folds of her dress, she took out a tiny idol which she had saved when her wicked husband destroyed the others. This cleared her of blame of course, and they let her off with just enough to show her how dangerous it is to have a husband who is untrue to the gods and who ceases to pay for worship at the temples.

The children came next. One clung to his mother and said as she told him to say, "I worship the gods!" But the older one was stubborn like his father, a wicked child, for he said, "I am a Christian; I go to the Christian school and I worship the Christian God."

You will see from this how unwise it was to allow children to attend the foreign school where they learned such wrong things along with the real knowledge. The village men beat him till they thought he would die and then turned to Wing Lu.

It was almost a pity that they had not attended to him first because now, the fire was dying down and things were not so exciting as they had been at first. They really did very little considering how wicked he had been. They just beat him and bound him and rolled him into the ashes of the first part of the house which had burned down; then they went off to see whether there were any other wicked people who needed to be corrected and taught that the villagers did not approve at all of the foreign ways and foreign religion.

Had they stayed, Wing Lu would have remained in the ashes much longer, but as soon as the men disappeared, Mrs. Wing Lu ran to help her husband; so it happened that only one side was badly burned. She was not a Christian — indeed no! — but it is the duty of a wife to help her husband, and then she was feeling angry at the men for having beaten her. Her disposition was not very good of course, or she would have known that they were doing her a great kindness. Then too, her husband had been so agreeable of late that she almost enjoyed living with him. He had not beaten her for a long time, actually not since he took up with the foreign religion. At any rate, she rolled him out of the fire, untied him and then carrying the older boy who looked as if he were dead, they went to her mother's house.

Now her mother's people were Christians, but they had been Christians so long that the village men had given up trying to make them turn back. That was one of the hard things about this religion; once it claimed a person, he was lost forever and all one could do about it was to show one's disapproval. You will admit that the Wing Lu family had had that fact demonstrated to them; there was no doubt in their minds about the feeling of the village men.

The foreign doctor was sent for and came promptly. He looked at the older boy and when the mother wailed: "He is dead! It is the displeasure of the gods! He is dead!" the doctor snapped out:

"Dead, nothing! He is as much alive as you are. No displeasure of the gods about it!"

You see how rude the foreign doctor was. Always disputing and making people live when the gods wished them to die! What could the gods do against a spirit like that? And of course the boy did live just as Wing Lu when the doctor said he must.

Wing Lu himself was quite badly burned on the one side, and very lame from the beating. Altogether, it should have been a lesson to him but it was not. He was so weak spirited that he went right on being a Christian!

The next day, to his surprise and his wife's amazement, a company of men

came to tell him that if he could pay for the material, they would help him build a new house. Of course these men were Christians — only Christians would be so foolish as to build a house for another man without any pay. Wing Lu did have money enough for the material, and the new house went up very quickly, much to Wing Lu's joy.

Before the older boy was well again, the younger one became very sick with fever and everyone thought:

"Now the gods will punish him by taking both sons away from him."

And probably they would have died but that the foreign doctor would not allow them to die. The gods had not a fair chance. And even if they had died, it is doubtful if it would have done any good with so stubborn and weak a man as Wing Lu.

As soon as the sons were well, they were put into the foreign school. Then as they went to and from school each day, the non-Christian children, and grown-ups also, reviled them. That is, they would come to the door and shout all the vile things they knew — all the curses, all the invectives, all the things which have no name, at these children going to a Christian school; and if a pail of dirty water was within reach, throwing that water upon them would impress still better upon their minds the fact that their neighbors did not approve of them. They did this so thoroughly that the children knew of their disapproval — they really could not help knowing it — but by this time even the younger one had acquired that weakness of spirit which characterized his father, so that neither of them reviled back again nor threw mud as children of real spirit would have done.

And finally, — would you believe it? — the mother became a Christian too; and one day when dinner was late and there was little fuel, she tossed that tiny idol

which she had saved before, into the fire and as he burned away and made the rice boil faster, she said to him:

"That is the most good you have ever done me!" from which you can see that she was really no better than her husband after all.

After a time, the older boy began to talk about being a Christian preacher. He was but sixteen years old, but he had taught the younger boys in school for some time and the foreigners said he might begin to learn about the preaching. At this time, the younger boy was running errands for the foreign doctor, and was helping in many ways, so that his parents were not at all surprised when he came home one day, saying that he was going to be a doctor just as soon as he was old enough. And he was a doctor too. People said he had that same way with him which the foreign doctor had; he would not let people die when they wanted to die.

Of course this whole family were unfair to the gods. They burned their idols, and after that you could hardly expect the gods to keep them from taking up the foreign ways and foreign religion; it would be asking too much. And today, — it is hard to believe but it is true, — today, almost every family in that village has at least one Christian, and many, many families have not a single one who worships the idols any more.

And all this but shows what happens when a foreign doctor is allowed to come into a happy, idol-worshipping, child-marrying, wife-beating, enemy-killing Chinese village. There is really very little chance of preventing it, for with a spirit like that of this foreign doctor, which spread to Wing Lu and all his family and on through the whole village, a spirit that makes people live in spite of themselves, what can one do? As I said before, against a spirit like that, the gods have no chance at all.



The Student Volunteer Convention

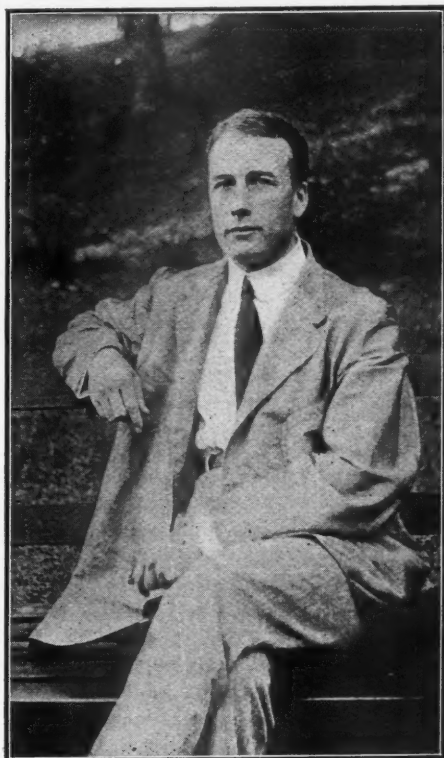
By F. P. Haggard, D.D.

Home Secretary of the American Baptist Foreign Mission Society



THE conventions of the Student Volunteer Movement for foreign missions are unique among the great assemblages of modern times. The sixth quadrennial gathering of this great organization, held in Kansas City, Mo., December 31 to January 4, was not an exception to this rule. In fact it seemed to emphasize this uniqueness. Conventions of other bodies may be larger, although 7,000 delegates and visitors crowded the convention hall during the ten consecutive sessions. Other conventions make more noise, but none represent stronger motives or give expression to deeper feeling. Other conventions depend more or less upon previously announced programs, upon badges, banners, bugles and other sources of enthusiasm; but failure to provide any of these adjuncts not only did not hinder but actually deepened the inspiration. The change which came over the vast throng within five minutes of the opening illustrated better than anything else that can be mentioned the real spirit of the convention. Despite practically perfect details of management there was the usual antecedent confusion and bustle usually attending the gathering of such a large number of people, nearly 4,000 being students from 755 institutions of higher learning in the United States and Canada. College yells, songs, and interchanges of salutation made one think of an inter-collegiate athletic meet. The bang of the gavel, the commanding presence of Chairman Mott, the simple statement that throughout the convention there would be no applause—and instantly there fell upon the assembly a hush that was broken only once by a greeting to Secretary of State Bryan on Saturday evening. All the delegates seemed to be in their places at every session, so that only a limited number of local people could find entrance.

More remarkable still, rarely did one leave the hall until all were dismissed at the appointed time. Throughout there was complete control, perfect order and an attitude of attention and devotion that

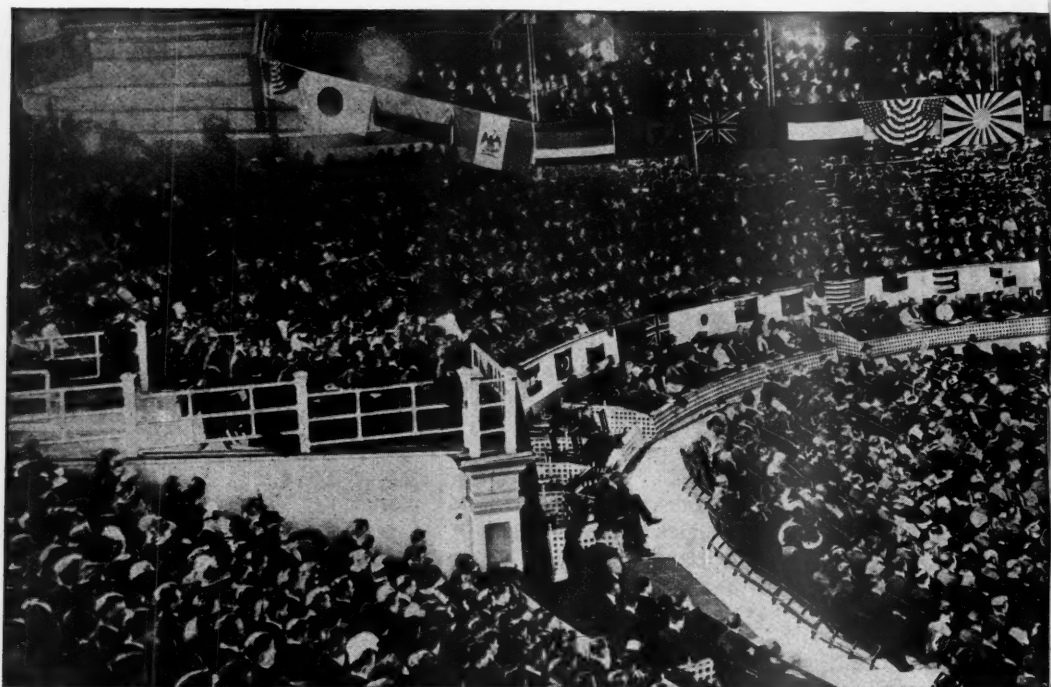


DR. ROBERT E. SPEER

in itself would make the occasion remarkable. It was an inspiration to sit on the platform and "see this great sight."

OUTSTANDING FEATURES

It is impracticable to make here an adequate report of the meetings, with so great addresses. A large volume containing a complete reproduction of all that was said and done will appear at an early date and should be widely read. We may simply mention some of the outstanding



THE SIXTH QUADRENNIAL CONVENTION OF THE STUDENT VOLUNTEER MOVEMENT HELD IN

features, some of the leading men who were present, and express an opinion regarding the significance of this greatest student gathering and its influence upon the Church.

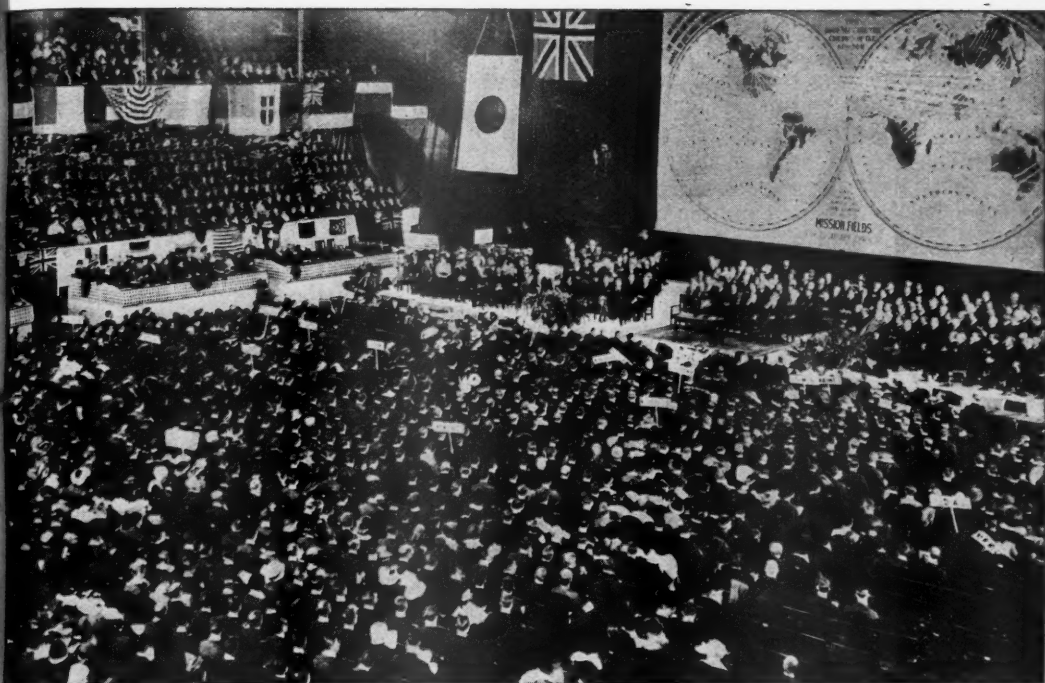
Dr. Mott and Dr. Speer are the idols of the host, if such a designation may be applied to such men in such a work. They always speak with singular spiritual power. Each of them made three addresses, the former at great length, on one evening, upon his observations and experiences on his world missionary tours. The opening sentences of the report of the executive committee of the Movement, prepared and presented by Dr. Mott, contain in briefest possible compass the history, the motif and the achievements of this great world force:

"It is a holy sight," said Disraeli, "to see a nation saved by its youth." Is it not a more inspiring sight to see the students of the North American Continent dedicating themselves to the sublime undertaking of making Jesus Christ known, loved and obeyed throughout the entire non-Christian world? The Student Volunteer Movement for Foreign Missions, called into being nearly a generation ago under the influence

of the mighty working of the Spirit of God, has already profoundly impressed the religious life of the colleges of the United States and Canada, widely influenced the missionary life of the Churches, and furnished to the Mission Boards the greatest offering of lives ever made in one generation by two Christian nations. The simple but highly significant purpose of this Movement is, in the first place, to furnish the Mission Boards of the United States and Canada with a supply of capable student volunteers sufficient to meet the demands made upon them in the effort to give all living men the opportunity to know the living Christ; and, secondly, to lead the students whom God does not call to become missionaries to make their lives count most as clergymen and laymen in developing in North America a strong home base for worldwide missions and in backing up that enterprise in all ways within their power.

Within the lifetime of the Movement 5,882 volunteers have actually sailed from the United States and Canada for foreign shores. During the past quadrennium 1,466 went out, a number larger than during any preceding period and greater than the total for the first twelve years of the Movement's life.

Dr. Speer preached the annual sermon and in one of his addresses gave a fresh



KANSAS CITY DECEMBER 31 TO JANUARY 4 AND ATTENDED BY NEARLY 5,000 DELEGATES

exposition of the motto of the Movement, "The Evangelization of the World in this Generation." He reiterated his belief in the sanity of this motto, taken just as it is, but in the strongest words he insisted that "evangelization" is the word that should have the emphasis since the "world" and "this generation" are mere incidents of time and place in a program which is a program of world conquest.

Other notable speakers were: Dr. S. M. Zwemer, the great missionary to the Mohammedan world; Dr. R. F. Horton, of London, a well known advocate of missions and the importance of the prayer life; Dean Shailer Mathews and Professor Charles R. Henderson, of the University of Chicago; Dr. Macdonald, of Toronto; Secretaries James L. Barton and James H. Franklin, of Boston, and Charles R. Watson, of Philadelphia, also Mr. J. Campbell White and his brother, W. W. White, of New York.

The high water marks of the convention were on Saturday morning and Sunday night. Dr. Franklin's address on the

former occasion upon cooperation in mission work was a "noble utterance," "a remarkable presentation," to use the phrases on the lips of representatives of other denominations. Baptists were well represented on the main program and in the important conferences. General Secretary Hunt spoke at the Baptist rally over which the writer had the honor to preside. Dr. Hunt, instead of the Home Secretary, now has charge of the correspondence with candidates and all the secretaries improved the golden opportunity at Kansas City to confer personally with many Baptist young people there present.

Representatives of all our societies presented the needs, the missionaries from the field were introduced, and the volunteers present under the leadership of A. K. Mather, soon to sail for Assam, organized to prepare and present a memorial to the denomination regarding the men who are ready to go if they can be sent. This uprising made a profound sensation and will be heard of again a little later. Dr. Padelford, District Secretary Robbins,

Professor Burton, and others rendered aid in many ways. Again the writer was called upon to conduct the conference on southeastern Asia and speak at the medical conference on the "Preparation necessary for successful medical missionary work."

The singing was inspiring and the music furnished by the well-known Association



DR. SAMUEL M. ZWEMER

Male Quartette added greatly to the power of the meetings. Large delegations of Chinese and Japanese students seated in a body gave special point to references to mission work in their native lands. On Sunday evening cable messages, too many to be read, were announced from missionaries and student bodies in other lands, and at that time it was made known that at least 1,000 students had become volunteers during the convention. Fifty or more who expect to sail this year were on the platform at the closing session and were specially commended to God in prayer by Dr. Speer.

The statistics of the convention were summarized as follows: Students, pro-

fessors and other representatives of colleges, universities and professional schools, 3,984; Foreign Mission Board secretaries, missionaries and other board representatives, 279; Editors and press correspondents, 53; Special delegates and guests, 365; Laymen, 350; a total of 5,031.

The significance of the convention is not easily stated. No man can measure it. That it marks a great advance in the intelligence and zeal of the Church on behalf of missions is obvious; that it foreshadows larger gifts of life and means at home and early notable triumphs abroad none can doubt. It constitutes a challenge to the Church which the students themselves will insist shall be fully met. The Church should be profoundly grateful for such a force as this great body of young men and young women constitute, and prayer should be continually made that their number may be constantly augmented and the means furnished to send them out.

Baptist Tourists to Porto Rico

During the first four months of 1914 Porto Rico will be honored by the visits of 16 ship-loads of tourists. These steamers usually spend about 30 hours in the port of San Juan, thus giving time for the tourists to take an auto spin across the island; or if they prefer, to visit the many places of interest in and around the capital city. I heartily recommend a winter cruise in these southern seas to our Baptist friends who may care to escape for a few weeks from the rigors of the northern blizzards.

Three of the members of the Baptist mission, Rev. P. D. Woods, Rev. F. P. Freeman, and the writer, live within easy reach of San Juan and either of the three would be glad to meet at the pier and serve in any possible way whatever Baptist contingent these tourist ships might bring.

A postal sent a few weeks ahead to either of the three and addressed to Rio Piedras, P. R., or a wireless to the same address the day before reaching San Juan, would insure the presence of one of us at the pier on the arrival of the steamer. — DR. A. B. RUDD.



HE OUTLOOKER recently had the privilege of attending a church service that impressed him as fulfilling the functions of such a service in remarkable degree. The audience room was finely adapted to the purposes of public worship. Large, with a seating capacity of not less than twelve hundred, the acoustics were so good that every syllable of the preacher could be heard, although he spoke in a conversational tone, without raising his voice. The stained glass windows brought the figure of Christ into central prominence, while all the panels inspired the feeling of devotion. The choir was in the gallery at the opposite end from the pulpit, and this had the merit of not distracting the attention by seeing fancy millinery. Every seat was occupied, and all available space on gallery steps and in front of the pulpit was also filled. It was a remarkable audience in thoughtful quality, and there were hundreds of young men and women, evidently students in the city. The Outlooker considered the question, What was it that so crowded the great church on that Sunday morning, in an era when it is said people do not go to church very much?

* *

With that question in mind, the Outlooker noted the service as it progressed. For one thing, there was an admirable fitness and a unity in all of its parts. Some mind had seen the whole service through. The anthems and hymns — and the great hymns of the church they were — were in harmony with the theme of the sermon. The choir did its part perfectly, without undue display. The congregation joined in the hymns, making

melody unto the Lord. The Scriptures were read simply but reverently and impressively, with such accentuation as became interpretation in places. The prayer was real prayer. It lifted one into communion with the Infinite Father. Such a prayer alone hallowed the service and the day to many a heart. The prayer revealed the soul of the preacher and pastor. The Outlooker felt that he knew one great reason why the people were there. In such prayer there is and will always be the power unseen that lays hold upon the eternal realities for which men and women hunger and thirst, often when they know it not.

* *

By this time, before the sermon began, the power of personality had made itself apparent, and was stamped upon all the service. Indeed, it was the source largely of the atmosphere created, that made the place a true house of the Lord, a temple. Then came the sermon. It was the utterance of a strong man, a thinker, a seer into divine truth, a lover of God and man, with the sweet and simple spirit of a child. Tenderness and strength combined in a personality engaging, but defying analysis. It was a written sermon, rather closely read, with occasional departure altogether from the manuscript; but the hearers listened with an intentness that was manifest. Not a word too much or lacking in significance. "There was no room for them in the inn." Why? Not intentional opposition or lack of courtesy, but lack of vision. When it became known who that mother and child were, all Bethlehem would have been turned out of doors to make place for them. Want of spiritual insight has always been the weak spot in humanity, with result that the first things are not kept first because unrecognized or undesired. Finely was

the truth of this applied to our modern life. In single sentences flashlights were thrown upon the characteristics of an age too much devoted to the material interests and the pursuit of pleasure.

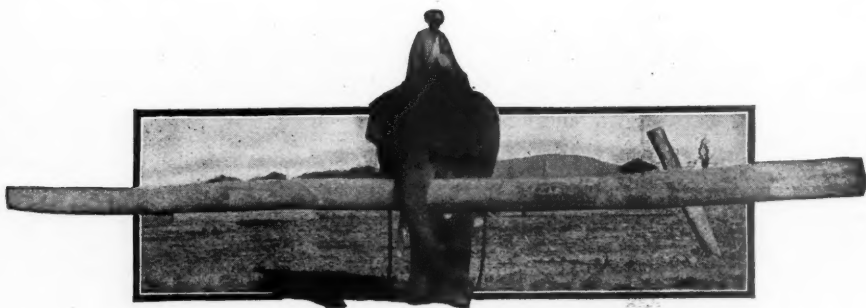
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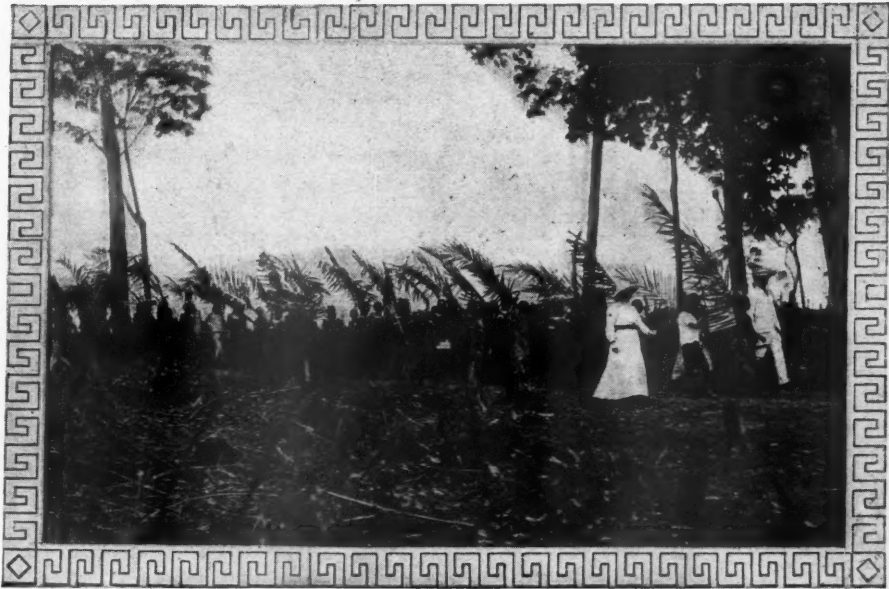
Brief prayer and hymn, and slowly the congregation dispersed. A little later the Outlooker met the preacher, and said to him, after acknowledging gratefully the good derived from the service: "It must be a wonderful inspiration to speak to such an audience as that." "Yes," was the reply, with deep seriousness. "It almost gives one an uncanny feeling, as one realizes the great responsibility, and how easily a false or thoughtless utterance might give a wrong twist to the life of some of those young men and women." That gave insight into the preacher's character. His first thought was for the effect upon plastic souls, and a thought of carefulness and responsibility. With such a regard for the service, it is clear why the man has such a hold upon the young, as well as upon the mature minds. And the Outlooker came away, not only better for the service, but with a new realization of a fact that is ever becoming more evident, that the pulpit will never cease to have power so long as there are real preachers with a message from God, nor the church cease to attract and bless when men of consecrated life and inspired personality are at the head. In this instance, it was not splendid environment that made the minister, but true minister that made the environment.

The Outlooker is a persistent optimist. That does not mean a blind one, oblivious to facts, and therefore going along without effort to remedy conditions that are wrong. It does mean a philosophy of interpretation of facts, and a resolute determination to stick to the fundamental proposition that God is in the world and its ultimate ruler, therefore all will be well in the end. We see what we look for, in large measure; and it is as much a mistake to magnify the bad tendencies and failures in the church and out and minimize the good ones, as to see only the good ones and overlook the bad. So long as the tares and wheat grow together, the Christian thing to do is to weed out the tares as rapidly and surely as possible, but not fix the attention upon the tares to such an absorbing extent as to overlook the existence of any wheat. The creed of the Outlooker, as 1914 swings into the race of the centuries, is that by and large the world of humanity is on the upward grade. As for the Christian church, the very growing consciousness of dependence upon God for power rather than upon vast and complicated machinery is in itself a promise of spiritual revival.

* *

Of one thing the Outlooker is profoundly convinced; and that is, that the supreme function of the church is to minister to the spiritual needs of men; and that the demand upon the church today is to fulfil that function more perfectly. Spiritual power alone solves the problems of social service and all other forms of ministry.





NATIVES BEARING PALMS GOING TO GREET THE NEW ARRIVALS

Our Newest African Station

By Rev. Hervey F. and Mabel Moon Gilbert

THE MOST RECENT APPOINTEES TO THIS FIELD



SAFELY on the afternoon of Sept. 17, 1913, our river steamer tied up at Vanga. You may imagine with what eagerness we looked upon this place, — our home, — the one dreamed of for many years. Dr. Leslie met us at the boat and we landed in the confusion of a native market and the unloading of luggage.

A happy surprise was the greeting of the school children, many of whom had only been here for two months. Headed by a small boy with an American flag they marched down the slope, carrying palm branches, and singing in sweet childish voices!

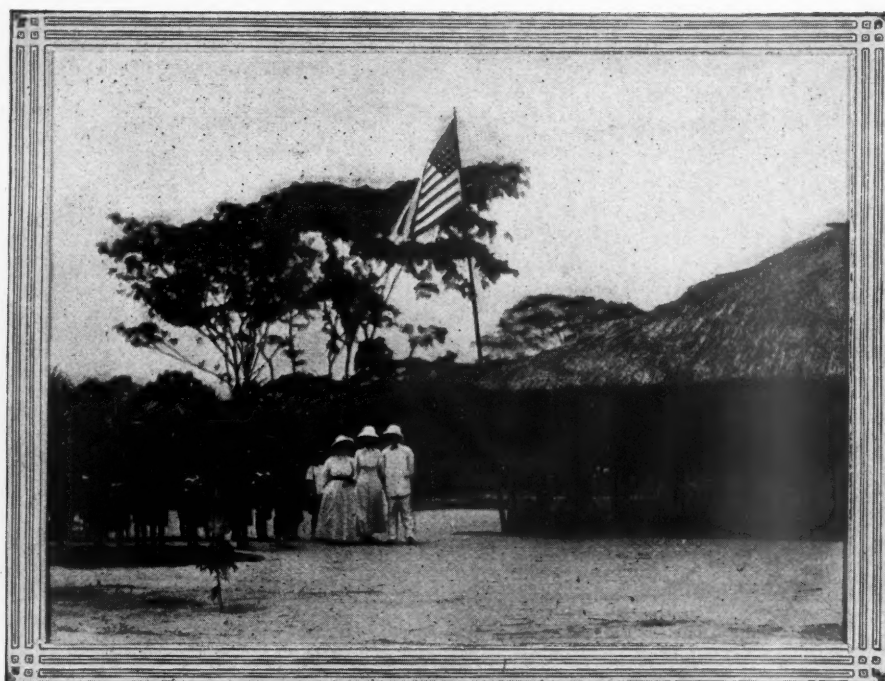
"Moyo! Moyo! Kutamana kuntala,"

"Welcome! Welcome! We are glad to see you."

As they escorted us to the station with

this song we were not the only ones who were deeply moved. Our friends from the steamer, though having no special love for natives, were also impressed. Mrs. Leslie had labored strenuously to get a piece of clothing onto each wee boy before we should come and to us they looked fine indeed. They had been drilling for this occasion so long that they had despaired of our coming but when they saw our freight from England get in the week before they took courage. It may be added that the white people at Vanga were too excited and happy to sleep well that night and the children forgot to cook their supper and went to bed without it, which, however, is no hardship for a native.

The station is a delight, not only because of present accomplishments but also because of its very apparent possibilities. The situation is charming. The compound has been cleared out of the forest, leaving standing some of the great trees. At the top of quite a slope up from the river, a plateau stretches away behind



ARRIVAL OF THE NEW MISSIONARIES AT THE COMPOUND

the houses. The horse-shoe bend of the river with the wooded hills beyond offers a beautiful view from the verandas of both houses. Boats may be seen for some distance as they steam down the forest-lined Kuilu.

The compound will soon be covered with grass, and our new garden will be green in a few weeks. Our house is better than we thought possible in Africa for a temporary structure. Very coarsely woven mats of split bamboo serve as floors; the mud walls are solid; and the windows and doors make the place light and airy. The sticks in our thatched room, however, cause a worry for the housewife as insects send down so many "borings" that frequent dusting is necessary.

Apropos of insects, Mrs. Gilbert finds a hole in her traveling suit. We are forced to fall back on a favorite quotation of Dr. Leslie, "Take joyfully the spoiling of your goods." For the comfort of timid souls, it might be said that none of the elephants, buffaloes or hippos which we saw the last few days of our trip, have yet appeared on the station.

We have no report to make for the future but as yet we find the climate quite endurable. We sleep under blankets and find the mosquitoes no worse than in America in houses as loosely constructed as ours.

However, all is not like a peaceful river. Our American freight has not arrived! After boarding with the Leslies for a time we have begun "camping," waiting for our goods. We are enjoying it all nevertheless, and hope for a long stay at Vanga. It is a satisfaction to help build on the solid foundation already laid by our predecessors and colaborers.

A sad incident of our arrival has just been reported. A native "big man" who lived at some distance from Vanga started in to pay his respects, bringing a present of a goat. On the way he was stopped, killed and eaten. The local chief also reports three of his men missing. Messengers have been sent to the nearest military post, distant nine hours' walk, to bring the state officials here to look up the facts of these cases. But all goes quietly at the station and nothing breaks

in on our work except the coming of a steamer once or twice a week.

Later:—As stated above we informed the nearest Belgian commandant of the state of cannibalism existing near here. A few days later an officer arrived at the station with a small force of colored soldiers. He took the evidence given by a boy who had escaped in the last attack. The boy graphically described how the three men had been shot and their bodies divided among the people of three villages.

The company left that night for a sortie by moonlight. They returned in the early morning with two prisoners and a dead soldier. The man had died "like a soldier" with an arrow through the chest.

The officer has sent for reinforcements.

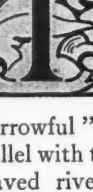
The affair will end with the people having a profound respect for "Bula Matadi," the government. The state of unrest among the natives does not, however, manifest itself in any outrages toward the whites.



The Gospel in the Paradox Valley

BY REV. W. J. SLY.

Director of Sunday School and Young People's Work



HE Paradox Valley is in southwestern Colorado, adjoining Utah. It is so named because here nature and man have combined to produce so many paradoxes. The Dolores (Spanish for "Sorrowful") River, instead of running parallel with the valley as orderly and well-behaved rivers usually do, runs straight across the valley, intersecting at right angles with the San Miguel (Spanish "Saint Michael") River. At this intersection of the Dolores River with the Paradox Valley, which place is well named "Bed Rock," the high precipitous rocks on the four sides are tipped each at a different angle, showing clearly a tremendous explosion or earthquake there one day in the long past. It is a wonderful geological sight. There are other paradoxes, such as the deceptive mountain-distances, the unusually rarefied atmosphere causing the mountain scenery to appear as though seen in a mirror, the precipitous red rocks peculiarly jutting this way and that, the small gateways of rock leading from one valley into another, terrace above terrace, to say nothing of the strange history of the early settlers there, and its present conditions, shut in to itself and out from the world, as this interesting valley is. It is seventy-five miles from the railroad at Placerville, taking two days for the stage to make

the trip into it because of the steep and circuitous mountain roads.

The Paradox Valley proper is about thirty miles in length and seven miles wide. It contains about 28,000 acres, most of which is good productive soil, which with sufficient irrigation will in time make one of the gardens of Colorado. There are 150,000 acres in that section; "The Lily Lands," so called, having 15,000 acres, and "the Dry Creek Basin" having 55,000 acres, besides other valleys that are being opened by irrigation, into which a large population is sure to enter in the next ten or twenty years. This will be the more certain because in the nearby mountains exist valuable deposits of copper, silver, salt, uranium and vanadium. Towns like Nucla and Redvale have sprung up like magic, and the surrounding desert lands have blossomed as the rose under the irrigating streams.

At present, in the Paradox Valley alone, there is a scattered population of more than one hundred families, composed for the most part of a good number of children, and made up of two distinct classes of people, the "old timers" and the "new settlers." The "old timers," as they are popularly called, entered the valley thirty-five years ago, while it was an Indian Reservation. Some of these were Baptist families. It is most interesting to hear them tell how they came. Finding no possible way to enter by a road or trail on

the Utah side of the valley they let their horses, wagons and themselves down from the precipitous rocks by ropes. It is not surprising that all of these, deprived as they were of religious privileges, never hearing the sound of a church bell and their children having never heard one, should gravitate into indifference or utter neglect of religion, and their children grow up in ignorance of the Bible and the good news of the gospel. It is said that until recently not more than five Bibles could be found in the whole valley. How a Baptist sister there could keep alive the little spark of faith through all these thirty-five years, when living in a place which was the rendezvous of cattle thieves, desperadoes, and outlaws—as bad as could be found anywhere in the earlier days, when “gun play” was so common that they called the cemetery “boot-hill,”—is hard to imagine. Without Sunday schools in such places the ignorance of the children is appalling. Here are a few illustrations.

* THIS IS IN THE UNITED STATES

A missionary was asked in one place to stay for dinner. After the blessing was asked a half-grown son nudged his father in the side, inquiring, “Dad, who was he talking to?” At a certain place when I said, “Let us pray,” the children actually did not know what to do; and when I told them the story of Jesus walking on the water, which was the lesson for that day, it was the most wonderful thing they had ever heard. I was told that some of the children had not heard the name of Jesus except in oaths. One boy attended a Sunday school in the Paradox Valley for the first time, and on going home said, “Ma, who is this Mr. Jesus the people are talking about? Has he come to live in the valley?”

Until recently there was none there to take the pains to teach such boys that Jesus can come to live in the valley. These old settlers say it was a common thing to have a bullet whizz past one's head as he stepped outside the cabin door. And they tell of three generations of outlaws that have lived there whose history is not unlike that of the famous

Juke family, though not so extended. What a boon a Sunday school placed there thirty years ago might have been in directing the stream of such lives as these!

The “new settlers” are those who took up land from the government when the Reservation was opened for settlement five years ago. These are all Eastern people, who left good comfortable homes to seek more land, wealth, or improved health, with the true pioneer spirit which their forefathers had who settled the more eastern states and who gradually extended the Star of Empire to the westward. Most of these new settlers were members of churches at home, or at least were church-going people, who would not be satisfied to live in their new homes without the children being provided with Sunday school privileges. During thirty-five years several attempts had been made to start a Sunday school, but they had failed to bring anything permanent. Once a “Hell-fire and brimstone” evangelist, a “Jumping Jerry,” attempted to hold meetings, but they were broken up by bombarding the primitive schoolhouse and barricading the building, until after three days he was glad to escape with his life. They still show in the door the bullets that were intended for the body of “Jumping Jerry.” I preached in the same school house “with none to molest or make me afraid.” However, it is not the whole truth to say “Jumping Jerry” was persecuted for preaching the gospel in the Paradox Valley. It would be nearer the mark to say it was for NOT preaching it, or at least NOT LIVING it.

Later the Episcopal Church sent a traveling missionary, and then the Methodists made some effort, and Mormon proselyters came from Utah, but nothing permanent was organized until the Congregational Home Missionary Society stationed Rev. E. J. Walker at a central point with several out-stations. He immediately added the Paradox Valley to his other fields, making the forty-five mile drive on Saturday through all sorts of roads and weather,—the intense heat and burning sands and alkali of the desert in summer, when he traveled in “the wee sma’ hours” of the morning, or the slush, ice, snow, or sleet of the

short winter days, when he left by lantern light and arrived by the same aid. This is practically all the religious privileges the people of this valley had until this last summer when Dean Shailer Mathews recommended a student from the Chicago Theological Seminary. This talented young student, Mr. Harry Johnson, has preached the gospel of Jesus in a sympathetic, sweet and strong spirit, with the result that six young men and young women united with the church. He has interpreted the gospel by his own life and teaching in such a way as to win the hearts of both young and old. In the place of one or two boys attending Sunday school in "a lady's class," he has had sixteen boy scouts, whom he took on a hike for two days up into the mountains, camping at night wrapped in blankets around the camp-fire. Being a good singer and understanding music, he has reached the young men and young women by training them in choir practice. As a result of such efforts the first real concert in the valley was enjoyed this summer. The Sunday school is especially fortunate in having a superintendent, Mrs. Avis P. Walker, who is full of original ideas and ideals for the Sunday school work.

A TOUR OF INSPECTION

Going over into this most interesting valley last summer between the time of the Gunnison Valley Association at Olathe and the Southwestern Valley Association at Durango, at the advice of our State Secretary, Dr. F. B. Palmer, who expected to the last moment to accompany me, I explored almost all the country around with a view to advising the location of Sunday schools and preaching services. I was accompanied by Rev.

A. S. Hill of Austin, who put his horse and carriage also into the service. Starting from Delta and Olathe, we crossed the Incompaghre Plateau and the Horse-fly Range, almost ten thousand feet above the level of the sea. We stopped all night at the famous "Darling's Saw Mill," where we found that Mrs. Darling, the proprietor's wife, maintained a Sunday school for the children of the thirty families there, acting as superintendent herself, which is certainly most commendable and enterprising. We called at almost every house in the entire distance of seventy-five miles, doing what personal work we could, and always being sure to get the facts as to the best places to locate Sunday schools. On the Incompaghre Plateau, far up on the side of the mountain, we found half a dozen families where children must needs go thirty miles to a day school or a Sunday school. On Sunday morning in the school house at Paradox we conducted a Sunday school institute and preached to the people, who were most eager to listen. On Sunday evening we preached again at Bed Rock, in the very school house where "Jumping Jerry" had to lie low to avoid the bullets now in the door. Surely it was a touching sight in that very school house to see and hear some dozen young men and young women reverently singing as a chorus song, "When Christ is in the heart," and silently listening to the gospel message.

It may be there are few places in Colorado quite so shut in from the outside world, but there are hundreds of places just as needy, where Sunday schools established today will meet their present needs and preempt "the good soil of the soul" for generations to come.



By-Products of Home Missions

By C. A. Woody, D.D.

SECOND AND CONCLUDING ARTICLE



THE Home Missionary has always been a factor in the development of high ideals for the civic life. Politics has not been the field of his exploits, but he has none the less been a permanent and powerful factor in securing higher ideals for the life of the community and the State. And the largeness of this influence will be easily seen when we recall the fact that the first Baptist church of every leading city of the West was a mission church, and the same is true almost as largely of the churches of every other denomination; and what is true as to the leading cities is true of the chief towns and villages.

EXALTING CIVIC RIGHTEOUSNESS

It is well for us to remember that the Home Mission period in America began soon after the close of the Revolutionary War. The war had practically arrested the great religious awakening under the Wesleys and Whitefield. And in the years that followed, French infidelity practically captured the country, so that it was confidently predicted that Christianity would not survive another generation. Migration towards the West began during these religious conditions, and then, as now, the religion of many was not proof against the seductive influences of frontier life and this spirit of infidelity which had spread throughout the great West. The moral and religious conditions of the West at the opening of the last century were deplorable in the extreme. In regions of the West of that day there were no Gospel preachers, no churches, no meeting houses, no moral restraint. But the preacher was sent by half a score of Home Mission Societies. Christians were multiplied; churches multiplied, and the restraints of a Christian

civilization began to be felt. What was true in that large West was true in a thousand small communities. Frontier towns, mining camps, isolated valleys all alike felt these restraints. Murder became a crime, drunkenness and lasciviousness a disgrace and in a hundred ways civic life felt the impress and uplift of the home missionary and the Home Mission Enterprise.

I cannot better bring this point of view home to you than by using the words of ex-President Roosevelt, "The century that has closed has seen the conquest of this continent by our people. To conquer a continent is rough work. All really great work is rough work in the doing, though it may seem smooth enough to those who look back upon it, or to contemporaries who look upon it only from afar. The roughness is an unavoidable part of the doing of the deed. We need display but scant patience with those who, sitting at ease in their own homes, delight to exercise a querulous and censorious spirit of judgment upon their brethren who, whatever their shortcomings, are doing strong men's work as they bring the light of civilization into the world's dark places. It is such missionary work, it is because of the spirit that underlies the missionary work, that the pioneers are prevented from sinking perilously near the level of the savagery against which they contend. Without it the conquest of this continent would have had little but an animal side. Without it the pioneer's fierce and rude virtues and somber faults would have been left unlit by the flame of pure and living aspiration. Without it the life of this country would have been a life of inconceivably hard and barren materialism. Because of it, deep beneath and through the national character there runs that power of firm adherence to a lofty ideal upon which the safety of the nation will ultimately depend. Honor, thrice honor, to those who for the period of this people's

great expansion have seen that the force of the living truth expanded as the nation expanded. They bore the burden and heat of the day, toiled obscurely and died unknown that we might come into a glorious heritage. They gave our people the life that was vital to them, that made us a great nation instead of a nation of well to do people."

SAVED THE WEST TO PROTESTANTISM

When the last century began the whole West was Roman Catholic, and they meant that it should remain so forever. The whole population of the Louisiana Purchase when ceded to the United States was Roman Catholic. The same is true of the territory of New Mexico when that was ceded to us. Of the vast foreign immigration that poured into the Great West it has been estimated that fully three fifths were Roman Catholic, and in the middle of the last century it was a common boast of the Roman Catholic forces that in thirty years they would control this country. That great battle lost on the Plains of Abraham above the broad St. Lawrence was a Roman Catholic defeat, and that defeat they confidently hoped to regain by possessing the West. It was the work of vigorous Home Mission Societies that has foiled that purpose so ardently cherished by the Vatican. While the hope of the Pope is still that he shall obtain the control of America, the work of these Societies in these pioneer fields have made possible that contest on a somewhat fair field. I cannot enlarge upon this point here, for space presses me towards a conclusion. Surely what I have said as to the by-products of the Home Mission Enterprise in the field of Civilization must impress us deeply by its great importance and vast scope.

EVANGELIZATION

I have been maintaining that the real essence of the Home Mission Enterprise was found in its work of Evangelization. I want now to have you see that even in this field itself there is a long list of by-products that justify the whole expenditure of men, money and of life itself that the Home Mission Enterprise has involved.

AN ITALIAN ILLUSTRATION

Here is an Italian man. He was brought to the Lord in our missionary work in Connecticut. He returned to Italy for a visit and took his religion and his New Testament with him. His home was in a small country village. He could not keep the great blessing and the new light to himself. He tells it to his relatives and then to his friends. They beg him to read to them from the book that has brought him such a message and such a revelation. The village priest objects and then forbids, but the people will not be denied and press this brother to continue his story and his reading. Soon others find the light and experience the truth of his message, humbly told. A missionary is sent for from a distant city. He comes and preaches to them and a church on the hillside is organized. A by-product of the Home Mission Enterprise, but found on a foreign field.

An Italian boy is found in the detention room at Ellis Island. He asks again and again of the missionary for a copy of the New Testament. One is finally given him. He tells through an interpreter of his joy in having a copy. A friend of his, who has been in this country, had brought one back to Italy, and he had read it to his friends. Now the boy has a book of his own. He must be sent back to his native land, for he has no friends in this country. He bears with him the book, and will read it to his friends again, and another fire will break out in some remote village and another gathering of this same fruit of our Enterprise will become a matter of history.

No effort has ever been made of which I know to gather representative facts like this, but many of them doubtless exist and will from time to time come to light. The close relations between our work in Home Mission fields among German and Scandinavian peoples has had intimate relationships with the work in those countries. Our Seminaries for the Germans at Rochester, for the Scandinavians at Chicago, and for the Italians at the Italian Department of Colgate in Brooklyn, N. Y., necessitated by the growth and needs of our mission work,

have been and will be sources of supply for many able leaders in those far countries.

A CHINESE INSTANCE

A few years since while visiting with Dr. Condit in San Francisco, who at that time was Superintendent of Presbyterian Mission work for the Chinese, he gave me a map of the Christian Mission Stations in the province of Canton, China, where he had spent some forty years in mission work. We had a long, and to me a most interesting conversation over the progress of missions in that province. He told me that as a result of his personal observation in that province he was settled in the belief that more had been accomplished for the evangelization of that province through the Chinese reached and converted in this country than by all the direct mission work done there by all the missionary societies who maintain missionaries there. There have not been more than 100,000 Chinese in this country. They have generally received only hard looks and more often personal abuse in all parts of the country. Christian work in their behalf has been spasmodic and occasional, and yet with all these handicaps the missionary work done here for the Chinese from the province of Canton has availed more toward the evangelization of that entire province than that done by Foreign Mission Societies of all sorts, says this experienced missionary. A marvelous illustration of the by-products of the Home Mission Enterprise.

A FINANCIAL ILLUSTRATION

One of the questions which is legitimate and pertinent is, "Has the total investment of the vast sums poured into the great Home Mission Field been a justifiable expenditure of money?" The answer to that question is to be found in two fields, first that of the direct results that have come from this investment, and second, the value of the by-products of the enterprise. I have been speaking of some of these. Suffer one financial illustration. This I take from the giving of the churches of this Home Mission field to Foreign Missions. Hardly had a church been planted and regular services

instituted until it began to hear the appeal for money to carry forward the Foreign Mission enterprise, and rightly so. I have had the time to gather only the figures for the six states of the Coast.

In this field our Home Mission Society has expended in Home Mission funds the great total of \$1,470,153 up to April, 1910, \$182,500 in Montana, \$435,000 in California alone. Has that investment been wise? One answer comes from the response of these Home Mission churches to the call for Foreign Missions, and the total sum received to April, 1908, by the American Baptist Foreign Mission Society as reported by its treasurer, is the great sum of \$329,211.76. And these churches are but just beginning their financial response to this appeal for over-seas, and in the years to come will add to this already magnificent total more than a score of thousands year by year. When we consider the whole of the great West from Ohio to the Coast it will be seen that we sowed for the great world field more bountifully than we knew. "Every dollar spent for Home Missions will end in ten dollars for the world over," was the emphatic and true message sent to our Home Mission rooms by Dr. J. G. Warren, so long the honored Secretary of the Missionary Union.

SOME FRUIT IN MEN FOR THIS FOREIGN FIELD

The Home Mission Enterprise has raised up a multitude of choice spirits who have gone out to do in person the work of Foreign Missions. More than a hundred are now on the rolls of the Foreign Mission Society from our Western States, choice fruits of that enterprise. The Congregational Foreign Secretary says that among them two thirds of the Foreign Missionaries are from Home Mission fields. When the cry went forth "Six men for Arracan" Michigan Baptists were but a handful, but they sent Harvey M. Campbell for that service. A pioneer church in Wisconsin gave Mrs. M. B. Ingalls to heroic service. Iowa sent forth John E. Clough, and Ohio the Ashmores. Indeed it is not too much to say that the very enterprise of Foreign Missions in

this country was born by the fireside of a Home Missionary manse. Samuel J. Mills, who has well been called "The father of foreign mission work in Christian America," was himself the son of a home missionary sent out by the Central Association of Connecticut in 1793 into the new settlements of the West. The foreign missionary torch of the son was kindled at a home missionary fireside in Torrington, Conn. That flame fired the zeal of Judson, Newell, Nott, Rice and Richards and from their petition to be sent out came the organization of the American Board of Commissioners for Foreign Missions. Judson and Rice became the flame of light and the breath from heaven to fan to vigorous blaze the missionary zeal of Baptists, and the rest has followed.

This reacts upon the Home Mission Enterprise and the old cry "Save America" has been enlarged to "Save America for the World's Sake." This field of by-products may not now be further explored. But it has been well and clearly seen that even in the very field of evangelism, itself the chief business of the Home Mission Enterprise, there are by-products to be found of priceless value.

CONCLUDING WORDS

And now what shall I say in conclusion in order properly to gather up the deductions from the facts presented and the feelings that have been aroused.

Unity in the whole enterprise of missions:

Surely we have seen that the whole enterprise of missions in the world is so intertwined that no wisdom could so far separate them as to put any phase of either entirely apart from the other. Whatever may be the value of certain forms of speech we must not forget that in the last command of Christ there was no "Home" and no "Foreign"; all the world was the field. And the Christian who believes in Home Missions but not in Foreign, is as far from the mind of Christ as he who believes in Foreign Missions, but not in Home. The two are one, and "as seamless as was the Master's robe."

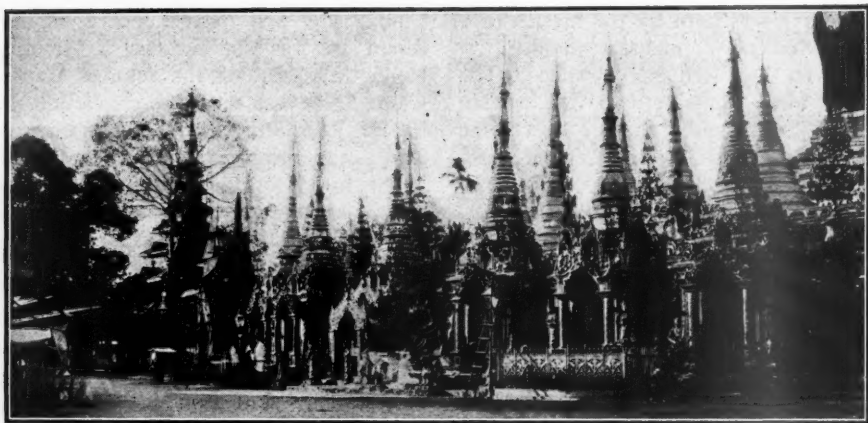
This truth has been emphasized again and again by men of broadest vision. How vividly the utterance of Austin Phelps: "Were I a missionary in Canton,

China, my first prayer every morning would be for the success of American Home Missions for the sake of Canton, China." It was the same conviction that led Dr. R. S. Storrs, a quarter of a century since, to write from Florence, Italy: "The future of the WORLD is pivoted on the question whether the Protestant churches of America can hold, enlighten, purify the peoples gathered into its great compass." An intense home-missionary worker at Saratoga some years since uttered the same truth, saying: "The United States of today is the mountain top of the hopes of many nations." Josiah Strong, himself a home missionary worker, declares: "He does most to Christianize the world and to hasten the coming of the Kingdom who does most to thoroughly Christianize the United States."

The present imperative importance of pressing the Home Mission Enterprise:

Closely related to what I have just said as to the unity of the work is the consideration that we must press with renewed vigor the Home Mission Enterprise. This is the apex of all that I have been saying throughout these two papers. This is the conclusion to be drawn from the value put upon every by-product I have mentioned, or that might be mentioned. A further word from Prof. Park puts it well: "Should America fail, the world will fail." Washington Gladden has it stated thus: "If we want the nations of the world to understand Christianity, we have got to have a Christianized nation to show them." The awful imperative upon this generation for world evangelization lies back of the demand for present hastening of the Home Mission Enterprise.

The last word of great weight and authority comes to us from the great Edinburgh Missionary Conference, the greatest and most momentous Christian gathering in the world. In a message just sent out by its secretary, J. H. Oldham, to the churches in Christian lands, he says: "There is an imperative spiritual demand that national life and influence shall be Christianized so that the entire impact of the West upon the East may confirm and not impair the message of the Missionary Enterprise."



A Three Hundred Mile Cruise in Launch Shurtleff

By Rev. A. C. Darrow



I HAVE just returned from my first voyage along the coast past Amherst to Ye, a round trip of about three hundred miles. You may be interested in some of my experiences and a little glimpse of the work.

The "Shurtleff" is a fine little cruiser and rides the waves beautifully. There is little to fear so long as we keep in deep water, but that is the rub. We do not wish to go out miles and miles from the shore, and we would have to go out at least twelve miles to be clear of everything, and then we would be too far out to see the rivers which we wish to enter. There is a well defined passage within three miles of the coast when once you know it. On every side are rocks and bars and dangerous reefs. We had two close calls at night from the latter. We thought that we were well out, but a reef of stones extended more than a mile into the sea and before we knew it we saw the waves breaking over the rocks just ahead. It was too late to turn. I sprang and reversed. We came up within a few feet before the momentum of the launch could be overcome and then

slowly backed away into safety. On our way back the last night out, we were making for the mouth of the Tin Yu river where we wished to put off a Tin Yu Christian, who had gone with us down to Ye to help point out the passage. Suddenly to our right and ahead we saw the breakers. We threw the wheel hard over but came so near that the rocks grated twice on our keel. We were on the sand three times at the mouth of rivers, not a serious matter when once in a river but rather dangerous where you get the full rush of the tide.

About sixty miles south of Moulmein there is the village I have just mentioned, Tin Yu, where we have had a number of baptisms during the past year. There are others there we expect to baptize soon and hope that within a year there will be sufficient in this place to organize a church. We now have fifteen. In order to strengthen these new Christians and reach others, I proposed to the churches of Kamahwet and Klawthawt that they send their choirs, pastors and workers down to Tin Yu for a few days' meetings. I offered to take twenty in the launch. The plan was taken up enthusiastically. When I called at Klawthawt on the given day there were only four to go with me in the launch. The rest had gone down over land. They

were afraid of the sea. When we reached Tin Yu we found them there. They had gotten in ahead of us, about forty strong, among them old men and old women. It was good to see so many Christians in that large heathen village. Their very presence was a wonderful testimony to the power of the Gospel to save. The trip over-land is very hard, much of the way there is no proper road and there were carts for only one third of those who came, so you can see that they walked most of the way. The distance is all of forty miles and they were twenty-four hours making the journey.

The Meetings were held all day and far into the nights. The first night personal work was continued until two o'clock in the morning and the second night a great crowd of several hundred listened to one sermon after another until midnight. I wish you could have heard the choir singing in the four parts the Alexander Hymns, "My Father Knows," "Step by Step," "Have Faith in God," "He Knows," "Go Home and Tell." I have prepared a little book of new hymns on the duplicator to supplement our regular hymn book. The singing was really good, and it seemed especially sweet in that wild jungle with a heathen back-

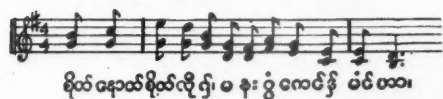
take us over the bar at the mouth of the river and did not get to the baptismal service. One other candidate was examined the next morning, so two were added to the little group of Christians in that heathen village.

And hereby hangs a story of getting lost, something that happens to us about

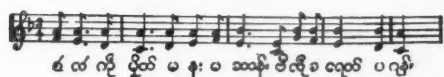


THE LAUNCH "SHURTFLEFF"

Have Faith in God.



Go Home and Tell.

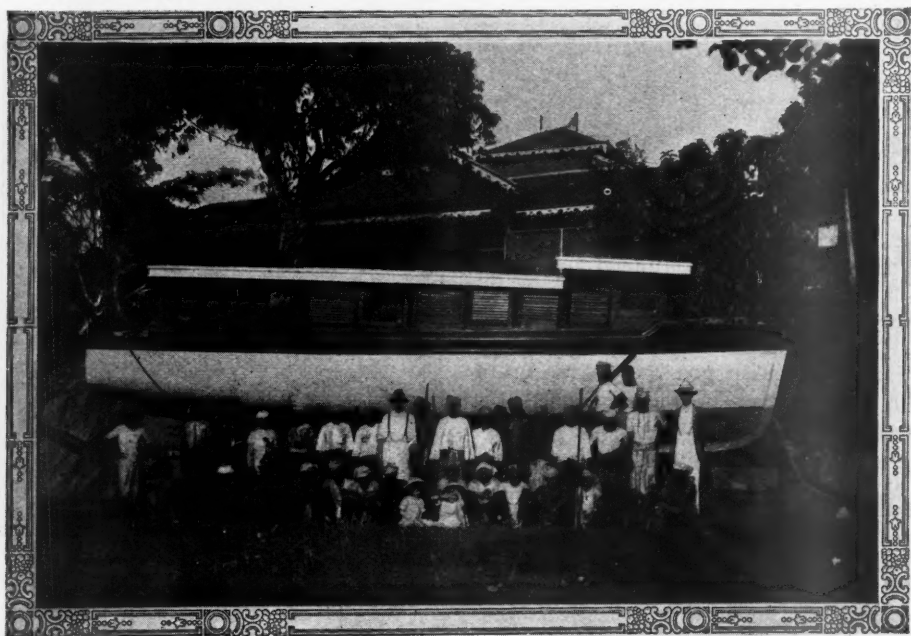


ground. At the last night's meeting just before midnight we examined one candidate for baptism, who gave a splendid testimony. Others were ready for baptism, but three had not been notified and were in a village fifteen miles away and sickness prevented another, the wife of a Christian, from being present. I was compelled to leave early the next morning to take advantage of the last high tide that would

once a year in spite of all precautions. I have learned by sad experience that there is only one safe rule and that is to have a guide who knows all about the locality in which you are. Just before sundown on the last evening at Tin Yu, I invited about twenty of the Christian young men to come with me and we took the launch down the river about two miles below some dangerous rocks in the river. I did this to take advantage of the last high tide. The tides were falling about two feet each day and I feared that the next tide would be too low to let me pass safely this part of the river. We returned to the village just as the sun was setting. As we went along I observed such land marks as I thought would be helpful in case we should lose our way when we returned to the launch after the night meeting. After the midnight meeting eight of us started to the launch so that we would be able to leave the next morning before daylight.

I did not take a guide for one of these Tin Yu Christians was with us to help us find the passages into the rivers along the coast. I took it for granted that he knew the country within two miles of his own home. I led the way with the single

mile circuitous trip was necessary. Just before the moon set we saw about a half mile distant another bit of woodland which I thought must be the right place at last. We set off for this last hope. The men were getting tired. With the moon



"THE SHURTLEFF" AND CREW JUST BEFORE THE LAUNCHING TOOK PLACE. MR. WIATT ON THE RIGHT; MR. DARROW IN THE MIDDLE

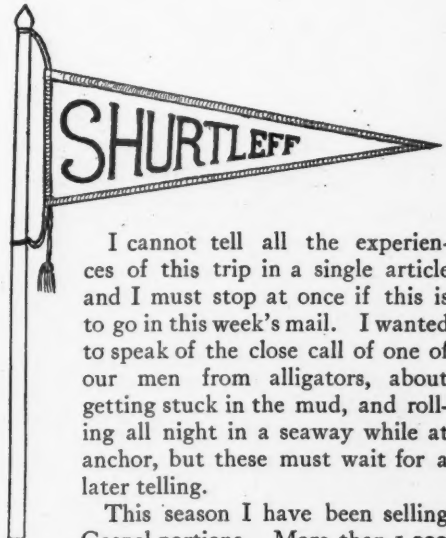
lantern. For the first hour we had a moon, which was of great help in revealing general landmarks. We followed the road without difficulty about half of the distance and then turned off across the dry paddy fields toward a bit of timber which looked like that through which we had passed in the evening—a swampy bit of timber with a creek and a narrow bund the only way across. When we reached the timber we found plenty of swampy land and a creek but no way across. We walked along it for a half a mile and then concluded that we had turned toward the river too soon. A detour of half a mile was necessary to get around the low land. Off to the left was another bit of timber but here again we found plenty of swampy land and a creek but no way across. Another three quarter

gone it would not be easy to return to the village and a night spent in the fields was not especially inviting. Every little while we called to our man in the launch but he had gotten tired and gone to sleep. It became very difficult to walk. At places it was necessary for us to walk on the bunds between the rice fields, which were from four to six feet high and not more than a foot wide on top. It is not easy to keep your balance on these slippery tops even when you can see and in the dark with eight men walking Indian file with a single lantern, it is quite impossible. Every now and again, first one and then another would go rolling down these bunds into whatever there happened to be at the bottom, which was sometimes water and more often mud. The procession would halt and laugh while the

unfortunate climbed up, repaired damages and balanced himself for another effort. At one time we seemed in real danger. A herd of buffaloes became excited by our calling and the lantern and followed us for a considerable distance. As the ugly beasts came nearer one of the Talain men startled them by the peculiar sound used in driving them and with a few supplementary yells we had the herd on the run.

As we neared the swampy land, I noticed a small hut and plantain garden I had passed in the evening. At last we were nearing the end of our journey. The bund was not far away and we were thankful indeed to cross the creek and find ourselves near the river bank. We reached the launch at two in the morning, tired and hungry. One man had not had his dinner. After three hours sleep we were up and out at sea before the sun was up. At ten A.M. we reached the La Maing river and dropped anchor until the tide should turn. In the meantime we walked three miles visiting Kaw Dut, a large Talain

village where very little Christian work has ever been done. You can see that some of our time is filled full.



I cannot tell all the experiences of this trip in a single article and I must stop at once if this is to go in this week's mail. I wanted to speak of the close call of one of our men from alligators, about getting stuck in the mud, and rolling all night in a seaway while at anchor, but these must wait for a later telling.

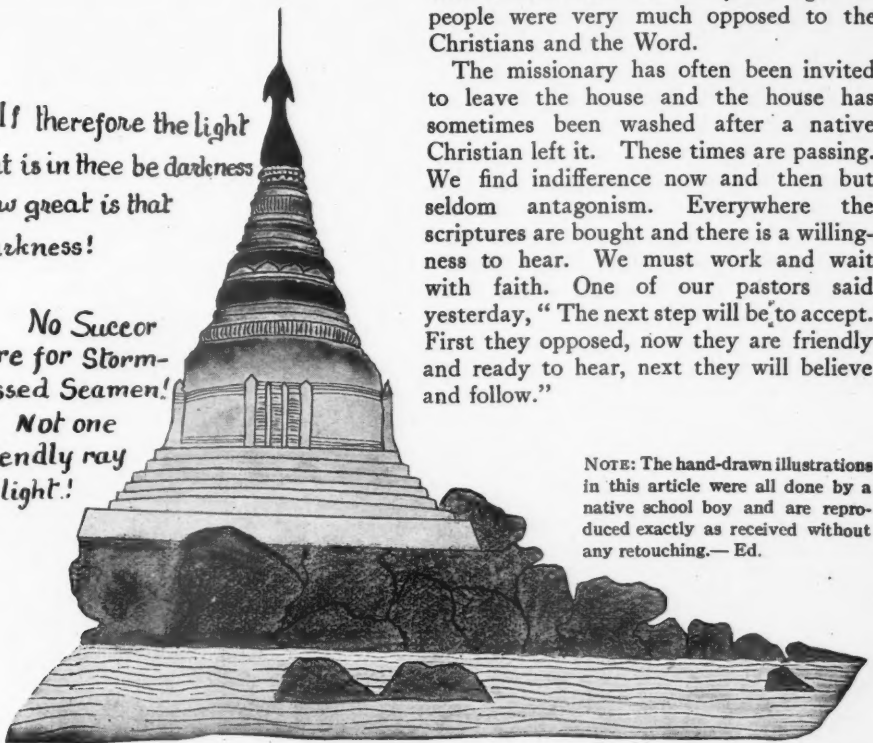
This season I have been selling Gospel portions. More than 1,000 copies and large numbers of tracts have been sold. The reading of the Word is sure to bear fruit. Fifteen years ago the people were very much opposed to the Christians and the Word.

The missionary has often been invited to leave the house and the house has sometimes been washed after a native Christian left it. These times are passing. We find indifference now and then but seldom antagonism. Everywhere the scriptures are bought and there is a willingness to hear. We must work and wait with faith. One of our pastors said yesterday, "The next step will be to accept. First they opposed, now they are friendly and ready to hear, next they will believe and follow."

If therefore the light
that is in thee be darkness
how great is that
darkness!

No Succor
here for Storm-
tossed Seamen!

Not one
friendly ray
of light!



NOTE: The hand-drawn illustrations in this article were all done by a native school boy and are reproduced exactly as received without any retouching.—Ed.

WOMAN'S WORK IN HOME MISSION FIELDS

CONDUCTED BY MISS FRANCES M. SCHUYLER

To All the Women in our Churches

WITH the advent of the New Year, you have doubtless been making some very good resolutions. I hope one of them is this:

"Whatever else I do I will make a missionary offering, and I will send it in before the last month or the last week of this missionary year, March 31, 1914."

Some of our Circles, and this means devoted women, made this resolution March 31, 1913, and they are keeping it too, for our receipts are a little in advance of this time last year. In this good resolution of quarterly giving, our circles in the smaller places are in the lead. Larger cities and Circles please take notice.

It is a most encouraging fact, that in spite of the "hard times" and "business depression," that we hear on every side, and in spite of the fact that many incomes are smaller, our women are not withholding their gifts, but are determined that the King's business shall not suffer.

You will discover three advantages in giving your *missionary money early*. It makes the work go better. It makes you feel better, and then if you have sent in all your regular offering early, you may find when March comes and the Board is anxious not only *not* to have a deficit, but to have a good margin with which to start the New Year and take up new work, you can give a little more.

Add this to your new resolutions.

I wonder if you are watching as closely as we are at Headquarters that page, way in the back of *MISSIONS*, that tells just how much money has been paid in to date, and how much more is still needed. Watch it every month, and then perhaps you will remember, how much of it is your share, and how much it is needed *now*.

Include this in your new resolutions.

Then, are you reading every page of this splendid magazine? Of course, it is natural that you should turn first to the woman's special work, but this is not all that we women are doing nor is it all that we Baptists are doing. Wherever in the wide world there is need of Christ and wherever in the wide world we Baptists are trying to carry the message, our hearts and interests should turn. Read thoughtfully and pray earnestly for our work everywhere.

Make this one of your year's resolutions.

One of the resolutions that we are making at Headquarters is this, "Not to be over anxious about the finances." Because a great host of women all over the country are at work, you always have come up to the help of the Lord, and we believe you will this year. We are depending upon you, and we are all depending upon the Lord to make our service a blessing to our fellows. — FANNY B. LESTER, *President Woman's American Baptist Home Missionary Society*.



A Call to Prayer, Consecration, and Service

BY MRS. KATHERINE S. WESTFALL

In the multiplicity of questions and problems relating to the organizational, missionary and educational work of a national missionary society, the pressure becomes so great at headquarters, in the state societies, and in the local church work that relief and refreshment can only come through constant and continued communion with the Heavenly Father. We are coming to realize more and more how essential a strong and deep prayer life is, for a successful upbuilding

of all departments. We call all Baptist women to unite in daily petitions for our missionaries and teachers, that they may be strong and courageous, that they may bravely meet the demands on their fields, that disappointments and apparent defeat may at last be transformed into victories — that they may never fear but that Christ will be crowned King in the hearts of the people whom they serve.

Pray most earnestly for all who are engaged in interesting others in the needs of this great, wicked world, that their efforts may not cease until all may have an awakened consciousness of the great enterprise in which we are engaged.

CONSECRATION

We call all Baptist women to consecrate their lives anew to the service of the Master and the upbuilding of His Kingdom. There has never been a time in the history of the world when there have been so many open doors, when the missionary possibilities have been so boundless with fields limitless in their opportunities. We discuss finance, budget and apportionment and we seek to solve the difficult problems of administration and will continue to do so until we are a church with a consecrated membership — forgetting ourselves, putting aside all thought of personal advantage and seeking only to know the Father's will and to do it. We need to be so on fire with the gospel, so filled with the spirit of Christ, that the entire life of the church will express itself in a consecrated, self-sacrificing effort to make Christianity the world religion.

SERVICE

We call all Baptist women not only to prayer and consecration, but to service. The spiritual life of the church is strong only as its members pour out that life in devoted service to the needy, hopeless ones in the immediate vicinity, to the neglected peculiar peoples in our own land, and to those beyond the seas who have never heard of Christ's love and saving power. We call for this service from the many, but we call a smaller group to definite active Christian service on the Home or Foreign field. There can be no

greater calling than that of ambassador for a King. There is an overwhelming need for such ambassadors — teachers, missionaries, nurses, doctors — who can minister to the material, physical and spiritual needs of the multitude. We must have the brightest and best of our young women to go forth as ministering friends to a dying world.

God in his infinite wisdom is sending the heathen of the world to our very doors, a challenge to Christians of every name and faith. They come bringing their allegiance to faiths which lack the essence of the Gospel, their superstitions, their atheism, their devotion to mystic cults. For many years the Church of Christ has been cultivating the soil and sowing the seed, we need now capable reapers, with abounding faith and in large numbers to gather the harvest. For this gigantic task the Church must lay hold of the lives of its strongest young men and women, to whose heroism and devotion the sacredness and magnitude of the undertaking will appeal. "Now is the accepted time, now is the day of salvation." Now is the only time we are sure of, now is our time for winning the world for Christ.

"Now" we call Baptist women to prayer, to consecration, to service.



City Mission Work in Cleveland

Miss Lyde E. Jenkins, the writer of the following letter, was doing most efficient work for the Society in general representation at summer mission schools, denominational assemblies and as a most inspirational speaker upon missionary topics. Within the past year, in response to the urgent request of the Baptist City Mission forces of Cleveland, Miss Jenkins was appointed to service in cooperation with that society. With her usual ardor and zeal she is undertaking her new work confident that she is in the place to which the Master has appointed her. Miss Jenkins says:

With but a few months on the field, it has been a time of adjustment as well as of organization.

The West Side Hungarian Mission would have been given up for the summer



GERMAN-HUNGARIAN MISSION, CLEVELAND, OHIO

but for the writer and Mr. Silagyi, who did efficient work in the homes and the street meetings. The Bible school gave evidence of the need of a trained worker, so I put my energies there. When Mr. Silagyi resigned on account of ill health, October first, we had a good Bible School and prayer meeting conducted by the members and a spirit of unity was prevalent. Mr. Boros came from Hungary six weeks ago and filled out the unexpired term of Mr. Silagyi.

I must tell you about the band. When they first came over to the mission with seventeen brass instruments and played for us the room filled at once and I thought "What a fine school we will have to-day," but when I heard the strains of the popular song, "Silver Threads among the Gold," I was surprised. I had never seen it in any Baptist hymn book, but I did not blame the crowd for following the band to the street meeting. On Sunday night they played half a dozen pieces when we were treated to another surprise as we heard the air of an old English ballad, "Drink to Me Only with Thine Eyes," but as the young people sang the words

arranged to the melody we decided that it was a beautiful hymn as well as a love ballad.

Mr. Orosz is doing good work preaching to an audience of from 250 to 400 every Sunday night. They ought to have a missionary to help in the work among the women and children.

During six weeks of last summer I had charge of a daily vacation Bible school. We had 197 enrolled and an average attendance of 92. We opened two sewing schools in October, and organized a Junior Girls' Association at Nottingham with fourteen members. I am playing the organ for three prayer meetings each week, and have recently helped in the Greiner (Slovenian) Mission by taking care of sixteen children of all ages who attend the morning services. They came at 9.30 and stayed until 11.30 and the children were not getting anything. Now we are learning about the Bible and taking work which is usually done in primary classes, and we also have missionary stories.

Last but not least, I have a class in the Cuyahoga Sunday school training

school, teaching Margaret Slattery's book, "The Girl in Her Teens," to teachers of girls. I enjoy that work very much.

I am very happy here because I am busy in service that is worth while.



Mexican Women and Children

Miss Leith R. Rice, whose illness in Porto Rico compelled her return to the States, has been appointed to work with the Spanish-speaking women and children of Los Angeles, California, in connection with the First Mexican Baptist Church. She writes of her happiness in being associated with these people and says:

The power of God as manifested in His care for His children has been revealed to me in special ways this past year. Restored health, progress on a very difficult field, and help in financial difficulties are some of the special blessings for which I am thankful.

Fellowship with the members of the First Baptist Church of Barre, Vermont, and the loyal and faithful support given by pastor and people to our Italian work there, were a source of inspiration and very

great help as the trying problems of that field were met day by day.

During the summer Mr. Antonio Gigliotti of the Italian Branch of Colgate Seminary came to Barre to help us. His faithful and efficient service made a great impression on that field.

The main street of the town was being paved by a contractor from Boston who brought his own Italian laborers. Mr. Gigliotti conversed with them as they worked and every Sunday morning went over to the shack where they lived and held a service. Two of the men had learned something of the gospel in Montreal, and through Mr. Gigliotti's earnest efforts were brought to Christ and baptized ere the summer was past.

One American girl who attended the mission Sunday school was baptized in the spring and three Italian girls are ready, but cannot be baptized until their parents will allow it.

One thing that touched me deeply as I left the work in Barre was a farewell social given for me by the older girls. They presented me with a set of gold collar pins. The thought of their affection and regard almost overwhelmed me.



A PART OF THE ITALIAN SUNDAY SCHOOL, BARRE, VERMONT, WHERE MISS RICE HAS BEEN

The work in Barre is dear to my heart, and I would have stayed there but that I felt that God wanted me to work among Spanish-speaking peoples where I could use my "Spanish tongue," so I gave my work in Barre to my efficient and enthusiastic successor, Miss Myrtle Jameson.

My first Sunday in the First Mexican Baptist Church of Los Angeles, California, was a thrilling one to me. As I saw those dark-skinned Spanish-speaking children, men and women, the queerest feeling of happiness came over me. They were so like the Porto Ricans who were my "first love" that I felt as though they all belonged to me, and that I had come unto my own!



Varied Interests in San Francisco, California

Transferred from the needy fields of the great Northwest to San Francisco's mission work has been a great change for Miss Dorothea De Long and she has found it difficult to adapt herself to conditions. However, with true missionary spirit she attempts the task and shares with us a glimpse of the great need for Christian effort.

These have been the hardest months since I left the Training School, she writes. The conditions are so different from those in the Northwest and I have been very busy. The pastor resigned just before I came, and has been away for five weeks on a vacation, thus making it difficult for me to lay any definite plans for service.

For the past five weeks I have had an industrial school, but the difficulty comes through other schools pursuing a different plan from ours. The Golden Gate makes a charge of ten cents for a waist, material furnished and made by the pupil. The Jews and Catholics do much the same way. The Settlement House near us has every convenience and does so much. A moving picture show is run to cover the expenses, the proceeds going for the materials.

The teachers' training classes are an encouragement. The average attendance of one class is four, of the other, eighteen. About fourteen letters have been written in the interest of the work.

There have been church dedications, a Russian wedding, association and City Mission Union, a Junior Boys' Union, church prayer meetings and prayer hour, staff meetings, B. Y. P. U. and church socials, and splendid street meetings.

The calls, 112 in number, have been a surprise to many. People here seem to think there must be some trickery when someone actually calls on them. The calling has its difficulties, for so many of the women are at work. The delicatessen furnishes the food, the Chinamen the laundry, the factory the wearing apparel, the street the yard for the children, or, if too small, the day nursery. The one day at home is Sunday, which is not a day for church going, but a general clean-up day. The women are at home only at night.

I found Central Sunday School without a pastor or superintendent, and was requested to come and assist them, so for five weeks I have acted as superintendent. Yesterday we had 52 in Sunday school, but there is not enough interest in the church to maintain a school in their neat chapel. It would be possible to have a school of 100 pupils with a little effort.

In the Russian church, help is needed. How I wish I knew more than six words in Russian. There is such an opportunity among the 4,600 here, and the help is needed among the girls, but there is no one to give it to them. I have taught eighteen girls every Sunday afternoon. This mission is aided by the Mission Church.

The hospital calling is a necessity, for the sisters are doing such aggressive work among our Protestants, and our closest touch is demanded, for there are twenty Catholics to one Protestant.



Work at Hoquiam, Washington

My work during the past year and especially the past seven months, has been increasingly interesting. Pastors, Sunday school workers and pupils have been very appreciative.

A woman who had been a trained nurse and is now superintendent of a primary department, said, "The work introduced

in that department was like the giving of oxygen to a dying man." A teacher of a first year intermediate class of girls, said that her "class had been transformed."

After the new method of work had been introduced, one boy said, "I never had so much fun in any Sunday school in my life," and his fun was all busy work and study.

Little Eleanor, a first year primary girl, was overheard saying to her grandmother who attended the exercises on Rally Day, "Grandma, how do you like our school?" "Oh, very well," said grandma. "Well," said Eleanor, "if you will come every Sunday, you will be sure to like it, you can't help it," and grandma began attending the woman's Bible class.

Classes of children who were growing restless in the primary department, when promoted to the Junior department and given work adapted to age and ability, have become interested and industrious.

My work is foundational in character. Since it is along educational lines, results come slowly, but it has been a real joy, after a school has been graded, work adapted and workers trained, to go through the departments and see the busy, happy pupils and the interested, enthusiastic teachers and officers. — FANNIE I. ALLEN.



With Scandinavians in Fargo, North Dakota

The work in Fargo has been going steadily forward. Our Young Women's Sewing Society has been working very faithfully. We have just had our sale last week and took in over \$150.00 this year. At our next meeting we are planning to start a mission study class. Our text book will be "The New America."

Our industrial school has also been very encouraging. The children have taken such an interest in learning Bible verses. Many of the boys and girls have learned over thirty verses and can tell where they are found in the Bible. We have learned them in alphabetical order.

Through this school we have gained an entrance into many homes where otherwise we could not have gone. In one home where they were very poor, we found the father and two children sick with typhoid fever. The father was sent

to the hospital. I stayed to help care for the sick children, and after two weeks of suffering, it pleased the Father to take little Beulah to her heavenly home. After the little girl's death, the mother and two other children accepted Jesus as their Saviour, and are now happy in the thought of meeting their loved one. How true are the words of our Master, "A little child shall lead them."

We have two hospitals within walking distance, and I call there quite often. Many times I am greeted with the words, "I am so glad to see you, we have been waiting for you to come again."

Our Sunday school has a larger attendance now than it has ever had, and our Young People's Society has more than doubled its membership, due, perhaps, to the personal work we are trying to do. Every Sunday evening before church service, we go out two by two with invitation cards into the highways and byways, bidding the people to come and hear the blessed word, that "Jesus saves."

Most of our work is carried on in the Norwegian language. Fargo is one of the largest Norwegian fields we have.

I pray that the coming year I may be used of God to win many precious souls for His kingdom, and that Christ may be in every home. — JETTIE JENSEN.



Sunday School Work in Caguas, Porto Rico

The growth in the Sunday school is most remarkable. Some time ago the pastor announced that in order to have the school reach the 200 mark, we needed a banner. It was put to a vote and a committee named to make the banner.

Two weeks ago he was surprised to see that the 200 were present without the banner. Last Sunday the looked for wonder appeared, and with it an increase of 65, making 265. It was a sight to behold. The men won, having had 40 the Sunday before and 80 last Sunday. They took the banner and sang a hymn. Now they are working to keep the banner with them, but I fear they will have to work hard to get ahead of Luisa, who had 65 little tots and is bravely working to have them win the honor.

The other classes are beautiful too, but the young girls and boys about 14 and 16 years of age are much harder to reach. Nevertheless, every class seems to be filled with the desire to bring them in.

The work is in every way encouraging. Pray that strength may be given, for the harvest truly is plenteous, but the laborers are few. — ESTER S. PALACIOS.

boys' school, for there are no mixed public schools, and the order was pretty good. We came away believing that one could learn if he so desired.

We have our school in the two front rooms of the parsonage. They are divided by a wide hall and are light and airy. The walls are covered with blackboards, maps and many pretty pictures cut from



BAPTIST CHAPEL IN CUBA

School Work in Camaguey, Cuba

Miss Wilson, our teacher, is unable to write her special letter, so I have promised to write you a few lines concerning her work.

Our school is not very large, but it is a good one. It is hard work to start a school here in Camaguey, for besides the public schools, there are 33 licensed private schools, and this is not all. In many of the homes there are schools in which the children sit around on the floor or on anything usable. One can tell where the schools are without being told, for such a noise as the children make with all talking at once can be easily heard.

We visited a public school not long since and were agreeably surprised. It was a

old magazine. We are quite proud of our rooms, and the children seem to enjoy them greatly.

There is a small "patio" where there are a few vines and plants. The children are not allowed to play running games, but they have other amusements in their small playgrounds.

The children love Miss Wilson and they generally try to please her. At times they fail, but if they did not, they would be queer children. Most of the songs are in English and the children can tell what they mean in Spanish. I love to hear the little ones sing their hymns, especially "Jesus Loves Me."

Last spring the closing entertainment was all in English. Most of the people

did not understand it, but they were as proud as could be, and so were we.

The little ones are learning fast. When one little chap did not know his lesson one day, another spoke up and said, "El no sabe nada. (He does not know anything)." The older ones have been having examinations and one said, in response to a question, that "some of the products of Cuba are insects and people."

We have children from some of the best families, and others from very poor homes. Some are in our Sunday schools and others are thinking of coming. We believe our school is a help to our church. We believe, as does everyone else, that the work with the little ones is the work that counts most. Sometimes we invite these little ones to eat with us, and sometimes they are here all night. They come on Saturdays to our industrial school, so we have them with us a great deal, and have many opportunities to help them, and they help us in many ways. Oh, may He bless the little children, and may they be trained up in the way they should go, in spite of their home life.

Miss Wilson has not been strong, but has done much hard work for our school. We do not believe she can teach again this year, but we do hope to have her again after Christmas. A Cuban teacher from Ciego de Avila is coming to help us next week. I shall be in the school now all day and I am glad of it, for I love the work of teaching. I shall do all the calling I can in addition to the class interests and shall do my best in every way to keep the school together. Miss Wilson is so much help in every way, that I miss her very much. — EVA FEWEL.

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German Interests in La Crosse

The general work of the church is not at present so very progressive. A great many of our young people have gone to the larger cities, and it makes our work somewhat discouraging. Another sad truth is that we have had very few conversions this last year.

The work with the children is encouraging, and we have many strangers attending the industrial and the Sunday schools.

I have a large class of boys, meeting them on Saturday mornings, and a class of girls with whom I meet in the afternoons. They are deeply interested in the Bible lessons and stories, and often ask for more of them. On several occasions the boys have asked permission to attend in the afternoon also, but this cannot be done, as there is a lack of teachers. The Girls' Mission Band has been very busy both in work and in the study of Home Mission Lessons for Juniors. We expect to have a class ready for diplomas in this course very soon.

There has been a great deal of illness among the members, and my friends and I have tried to assist them in many ways. It is surprising how glad they are to listen to the message and have us pray with them. I find that the Catholic women appreciate it especially. We have many Catholics and a number of the children who come to our schools and some of the parents attend the meetings, but it is hard to win them, for they hold on to the old faith.

Our Ladies' Mission circle is very active. We have a number of strangers at our meetings each time.

As a whole, I would say that our work is very encouraging, except for the very few conversions. Pray for us. — IDA H. WEELDREYER.

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Murrow Indian Orphans' Home

Our school has opened at the beginning of this year with a larger number than ever before, and even with our new additions, we are crowded. Both the girls' and boys' dormitories are full, and still others want to come. We are so thankful for the new addition to the boys' dormitory. It affords better accommodations for the matron and teacher and gives the children a general assembly room for play and study which they so much needed.

In the primary department we have enrolled 31, and in the fourth and fifth grades, 53, which number represents students from the Cherokee, Choctaw, Creek, Seminole, Delaware and Uechee tribes. We are quite a cosmopolitan school when it comes to languages, but

we all meet on a common ground, our English speech, and so understand each other perfectly.

The religious interest in the school this year has been very good. We have daily Bible study, besides regular morning chapel, thus giving the children an opportunity to learn the one Book above all others, and they are always so eager when the time comes for the Bible stories.

There are a great many things in the work to encourage us, even though we do have our perplexing problems. Our hearts are made glad when we see the wayward ones showing signs of improvement along Christian lines of life. Some times our patience and faith are put to the test and we almost give up in despair, but then we are reminded that God controls and that we can only do our part and leave it all in His hands.

We have a splendid helper in Miss Crouse. Her heart is in the work, which to us means a great deal. — Mrs. L. J. RANDALL.



The Polish Baptist Kindergarten

It is a joy to record the realization of a great desire, a long time objective of the Milwaukee Baptist Union. Miss Augusta Jordan sends her first report of the activities of the kindergarten over which she presides. She writes:

The new feature in our Polish work here in Milwaukee this year is the daily kindergarten. We have had only three weeks of happy mornings together, but we are looking forward to many more.

The work with the children is most fascinating and encouraging. At present we have an enrollment of 25 eager, responsive little folks, largely from the immediate neighborhood of our mission. We hope greatly to increase the number as we can furnish the pupils with the needed clothing, the lack of which keeps many of them at home. How we long to take them away from their dark basement kitchens for a happy morning in the kindergarten. Our work has already given us entrance into new homes and added another link in strengthening our efforts among the Polish people.

The mothers welcome the kindergarten.

One of them said today when asked to send her little girl, "Of course I will be glad to send Julia. The yard is so dirty, she will at least be clean with you." Little Willie's father is expecting great things of us. He says, "You can have my boy and teach him all the good things."

Our equipment for the kindergarten has been very limited, but our happiness has not been dependent upon the possession of an abundance of things. A long board answered the purpose very nicely for a table, and when that was not long enough to accommodate all, chairs were plentiful to serve as tables. But our tables are coming this week.

We have had a splendid addition of first gift balls, rubber balls, bean bags and scissors, besides dolls and other things for Christmas, as a shower from the Young Ladies' Societies of the different churches of Milwaukee.

Our experiences in these three weeks have naturally been varied, and our 25 children are just as varied. Of course all are sweet and dear, even though poor little Veronika invariably comes with the dirtiest face and hands I ever saw. This is easily remedied, but Mary's contrariness is not so easily managed. It is a wonderful privilege and also a responsibility to meet with these little folks each morning and try in many ways to influence their lives for the better.

Our Sunday school and industrial pupils are coming back in large numbers. The Boys' Clubs are also well attended, and much interest is shown both in their work and in the Bible lesson.

The young women's work is especially encouraging. Miss Johnson organized a missionary society last winter. We have had two meetings this fall, after the Sunday school session on Sunday afternoons, at our house. These girls have no home in the city, so these gatherings are much appreciated and a keen interest is shown in the Bible lessons in the Old Testament and in the mission study.

Our field is large. Our mission is practically surrounded by Polish Catholics. I think of Milwaukee as the city of 80,000 Poles.

I am so glad to have a share in bringing the "Glad Tidings" to some of this

vast number, many of whom are still in darkness and superstition.



The Busy Life of a City Missionary

It will be a pleasure to Miss Lenore Spicklemire's many friends to read of her return to her work which she finds most absorbing after her serious illness in the summer and early autumn. Miss Spicklemire finds much to encourage her in the development of the young people on her field. She reports:

My days of work are divided thus:— Sunday, Monday night, Wednesday night, Friday and Friday night are given to the foreign work. Sunday is the Bible school and Young People's meeting, Monday night and Friday night we have the night school, Wednesday night the midweek prayer service, Friday is calling day among the foreigners, Saturday afternoon I have the children, Monday is rest day, Tuesday, Wednesday and Thursday I have city mission field work.

Our night school is fine. We have from 24 to 37 all the time. My English Bible class numbers from 16 to 18 young men and women. Only about one third of them are Christians. Some of our young men were baptized recently. One of them is a bright young man who came to our city last June. I gave him private tutoring through July. He could not speak one word of English then. Now he is in our night school, has been in my Bible class since I first met him last June, and his father is willing for Dan to go to college. I see in him a few years hence a great worker among his people, for he is a superior young man. When I went back to our mission after I was ill, Julia said to me, "Oh, Miss Spicklemire, you must talk to Dan, for he needs many things said to him; he don't like the way our people live at all." I felt like patting Dan on the head, and I was so glad I had given him my evenings during July.



Encouraging Conditions and an Appeal

We had a good opening at Americus Institute at the beginning of the term and the attendance since that time has been very much better than we usually

have so early in the year. On the whole, the students seem earnest and eager to improve along all lines provided by the institution. We are laying stress on the industrial and the religious, as well as the literary training of the pupils, and are doing what we can to prepare them for usefulness. The religious meetings so far have been interesting and helpful and are well attended.

The financial needs of the school are greater than ever before. The Association which is responsible for the school has to depend almost entirely upon the farmers, who have had an unusually hard year, so the amount raised in the last annual meeting failed to meet the demands of the institution. Please pray for us that the means may come from some source and that the work our Master has established here may not suffer. — J. LOUISE FOWLER.



Spelman's Normal Department

I want to tell you something of our normal department, which is a most important feature of our work, as Spelman graduates are greatly desired all through the south.

The roll shows a membership of 25. The aim of the course is to fit girls to teach the elementary branches in their own schools, to prepare them to make good homes, and above all, to enable them to teach the value of living good Christian lives. With this end in view, educational, industrial and religious work is provided in Spelman's regular course of study.

The student is given the method of teaching the common school subjects, then under the supervision of a critic teacher, she has the actual teaching experience in the practice school of eight grades in Giles Hall. She is given two or three assignments for a period of sixteen weeks. At the end of that time she has other assignments given her for the remainder of the year, thus enabling her at the end of the course to take up the work of any grade.

Instruction is also given in history of education, psychology and pedagogy. Besides this, the student takes her turn with

the regular teacher in leading one of the Friday afternoon school prayer-meetings. Each week lessons are given in cooking and sewing. Bench work has become an important feature in the course of study. The class meets for two hours on Saturday morning. Many useful articles are made which the student may purchase at small cost.

At the end of two and one half years, the pupil is well prepared to go out depending on her own resources. As a whole, the girls are earnest and faithful, and many of them make splendid teachers. — MINNIE B. TIMSON.



A Report from Spelman Hospital

The hospital work has gone on as usual. We have had a busy and prosperous year, more patients than formerly having been received. A small obstetrical ward has been fitted up, which provides needed experience for the nurses. A number of senior nurses have been engaged at different times on private cases in the city. A class of five graduated in May.

The hospital was closed during July and August. Miss Curry, the former dean, was unable to return on account of ill health. We trust she will be quite restored by a year's rest. Miss Innis who was superintendent of nurses last year is with us again, and under her efficient direction as dean, the work is going forward auspiciously.

Her assistant is Miss McDonald, of Sidney, Nova Scotia, a graduate of Newton Training School, where Miss Innis also received her training.

Since the opening of the hospital in September, the number of patients cared for has been unusually large, perhaps because another private hospital for colored people in the city has recently closed its doors. Another reason may be the gradual change in sentiment among the colored people in favor of hospitals in general.

So far we have enrolled 17 pupil nurses and three probationers. Our graduates are called the best colored nurses in the south. We trust that they may continue to be worthy of such high praise,

and that we may all merit the praise of Him whose holy work was doing good. — MABEL A. TOPPING.



Virginia Union University.

In September, 1912, when our fall term opened, the sounds of the stone cutters' hammers, hurrying feet, the tramp of mules, the creaking wheels of heavy wagons and the voices of urgent drivers filled the air around Virginia Union University.

September, 1913, witnessed new sights and sounds. Where the workmen were so busy among piles of stone and lumber, there now stands a splendid structure of granite, solid, artistic, comfortable and enduring. Its solidity and strength seem to defy the elements. From its inviting entrance young men come and go on their way to the class rooms, and all of its furnished and finished rooms are filled, making it possible for our school family to increase from 170 to 210 and they are still coming, — a fine company of young men preparing themselves for lives of usefulness and leadership among their people.

The increasing number of students increases the work in all departments, so that the well-filled days are fuller than ever, not only of work, but of opportunities to advise, correct, encourage and cheer, as the case may require.

It was inspiring to participate in and watch the greetings of our returning students from their summer's work. The brotherly love, the hearty handshake, the linking of arms, the resounding slap on the shoulder, as well as the smiles and cheery tones, prove that the University is not only successful from an educational standpoint, but is filling the greater need in the lives of so many homeless men, the need of home life and the consciousness that somebody cares for them and is interested in them.

The religious activities are well looked after. At a meeting conducted by Dr. Peirce of New York, seven young men manifested a desire to lead a Christian life. We expect this to continue until all have accepted Christ. — KATE E. GALE.

Missionary Program

OUR TREASURY

What Shall I Render Unto the Lord?

PRAYER. — For open hearts and hands, for a life of ready and loving service in the name of Christ.

BIBLE READING. — Isa. 53:4-12. I. Peter 1:18-19. Gal. 1:4. I. Cor. 6:20. Gal. 2:20. Eph. 5:2. Titus 2:14.

HYMN. — Ye Servants of God, Your Master Proclaim.

EXERCISES ON GIVING. — Have questions asked and Bible verses read in response. These must be previously arranged and each numbered.

MANNER OF GIVING. — a. Systematically.
b. Proportionally.
Have a brief, pointed animated talk on these topics.

A STORY. — Mrs. Prickett's Missionary Box. Have it well read.

PRAYER. — For a blessing upon all efforts to promote quarterly payments into the general treasury. — for more willingness and unselfishness.



Birthday Prayer Calendar for February, 1914

February 10. — MISS FREDERICKA ERGENZINGER, Baptist Orphanage, Wood Island, Alaska; MISS IDA WEELDREYER, missionary among Germans, La Crosse, Wisconsin.

February 15. — MRS. HARRIET DUGGINS, missionary among Negroes, Newbern, N. C.; MISS BERNICE FOULKE, associate with Miss Mitthoff, among Kiowa Indians, Saddle Mountain, Oklahoma.

February 16. — MRS. L. M. NEWELL, general worker in Middle West, Burlington, Iowa; MISS ENID P. JOHNSON, missionary teacher in Chinese School, San Francisco, California.

February 21. — MISS LORA VEDRA, missionary among Bohemians, Chicago, Illinois; MISS CLARA J. FLINT, city missionary, Denver, Colorado.

February 23. — MISS MARIE L. GROENIG, missionary among Germans, Brooklyn, New York; MISS BEULAH B. HUME, missionary teacher, Monterey, Mexico.

February 25. — MISS ABIGAIL JOHNSON, missionary among Hopi Indians, Polacca, Arizona.

February 26. — MISS HILDA D. KRAUSE, missionary among Germans, Cincinnati, Ohio.

March 1. — MISS ANNA REYSEN, missionary among Germans, St. Louis, Missouri.

March 2. — MISS NANNIE M. LOCKE, general worker among Negroes, Owensboro, Kentucky.

March 4. — MISS ANNA PEDERSON, missionary among Scandinavians, Council Bluffs, Iowa.

March 6. — MISS MARY BARNETT, Bible teacher, Baptist Missionary Training School, Chicago; MISS ANNA H. NELSON, missionary among Hopi Indians, Toveva, Arizona.



Wants of Missionaries

CITY MISSIONS

Miss Dorothea DeLong, 1250 O'Farrell St., San Francisco, Cal. — India linen, linen for embroidery work.

CUBANS

Miss Margaret Renshaw, Ciego de Avila, Cuba. — Organ, Spanish tracts.

GERMANS

Miss Annie M. Dingel, 733 7th St., Milwaukee, Wis. — Clothing.

INDIANS

Miss Lillie R. Corwin, Stewart, Nevada — Slides, records, Keystone Sunday school papers and lessons, picture cards with Bible verses.
Miss Sarah Goodspeed, Pryor, Montana — Unbasted postal card quilt blocks, Sunday school papers.

Miss Bernice Foulke, Saddle Mountain, Okla. (freight and express, Mountain View, Okla., C. R. I. & Pac. R. R.) — Organ for Mission house, saddle.
Miss Ida Schofield, Auberry, Cal. (freight and express, via Eltrado) — White thread No. 30, 40 and 50.
Miss Elizabeth Glick, Reno, Nevada — White thread No. 30, cut patchwork.

ITALIANS

Miss A. Myrtle Jameson, 37 Jefferson St., Barre, Vt. — Flannel for underskirts, apron gingham, mittens for children.

MILL AND MINING POPULATIONS

Miss Elizabeth Carr, Box 213, Oak Hill, W. Va. — Reed, raffia, raffia needles, gingham and outing flannel for Industrial school.
Miss Minnie A. Matthews, Box 154, Walsenburg, Colo. — Spanish tracts.

NEGROES

Miss Sarah E. Owen, Mather School, Beaufort, S. C. — Portable organ, hospital supplies, longcloth, fine white laces and thread, scissors, large doll to be dressed by students for an exhibit at Columbia, agricultural implements, cretonne, embroidery edges, large trays.

Miss Mattie E. Walker, Baton Rouge College, Baton Rouge, La. — Winter clothing.

Miss Carrie E. Waugh, James City, N. C. — Patchwork, clothing, basted garments.

Miss Ella M. Varian, 1703 Monroe St., Vicksburg, Miss. — Clothing, Sunday school papers and lesson picture cards.

Mrs. Cora E. Pettus, 709 S. 1st St., Clarksville, Tenn. — Clothing, shoes, material for sewing school, thimbles, scissors.

Mrs. L. L. Brown, Americus Institute, Americus, Ga. — Sheets, pillow cases, curtains, table cloths.

Miss Lucy Hammond, Benedict College, Columbia, S. C. — Good books on physiology, botany, physics.

Miss B. A. Kennedy, Americus Institute, Americus, Ga. — Wall pictures, flower seed and rose cuttings.

Miss Charlotte Murray, Shaw University, Raleigh, N. C. — Sewing machine, bed linen and towels for hospital.

Miss Rachel A. Williams, James City, N. C. — Basted garments and patchwork.

Miss Henrietta Bedgood, Baptist Academy, Dermott, Ark. — Bedding, refrigerator, chairs, Bibles.

Miss Kate E. Gale, Virginia Union University, Richmond, Va. — Sheets, pillow cases, comforters.

Mrs. A. J. Brown, Waters Normal Institute, Winton, N. C. — Bed linen, quilts, charts and maps for school room and furnishings of any kind.

SLAVIC RACES.

Miss Nathana Clyde, 2110 Quindaro Blvd., Kansas City, Kansas. — Children's clothing.



New State Directors

California (Northern) — Miss M. Ella Marshall, Corning (Y. W.); Mrs. W. D. Johnson, Oakland (Ch.).

Illinois — Mrs. J. D. Louderback, Chicago.

South Dakota — Mrs. Martha E. S. Coon, Sioux Falls (Y. W.).

NEW ASSOCIATIONAL DIRECTORS

California (Northern) — San Jose Association, Mrs. Ruth Watson, Sunnyvale.

Iowa — Southwestern Association, Mrs. H. A. Rawlings, Shenandoah.

Michigan — Saginaw Valley Association, Mrs. Elizabeth Baker, Alma.

Minnesota — Western Association, Mrs. Arneson, Montevideo; Twin City Association (St. Paul Division), Mrs. J. H. O. Bradenburg, 1561 Kerwin St., St. Paul.

Pennsylvania — Bradford Association (Y. W. & Ch.), Miss Laura J. Riggs, Burlington.

Wisconsin — Madison Association (Y. W. & Ch.), Mrs. J. M. Linden, 707 W. Johnson St., Madison.

Department of Missionary Education

CONDUCTED BY

Secretary John M. Moore, D.D.

Judson Stories

NO better method of bringing the Judson material to the attention of our Sunday schools can be found than that of using Judson stories from the platform week by week. Of course, these stories must be effectively told, and every Sunday school should secure some one who will qualify himself or herself to tell these stories well. A little pamphlet, "Judson Storiottes," which sells for ten cents, contains the following stories:

"I've Got it"; "A Prisoner in Bayonne"; "In the Claws of 'Tiger Cat'"; "The Terror by Night"; "Ann Judson's Umbrella."

Other stories suitable for this purpose may be found in "Following the Sunrise" as follows:

"Mr. Vinton and the Famine," page 48.

"How Judson became a Baptist," pages 26 and 27.

"Ramkhe and Omed," page 77.

"A Famine that became a Blessing," pages 112-114.

"John Chinaman and 20th Century Giant," pages 141 and 142.

"The Fukuin Maru and Harata San," pages 197-202.

"A Modern Pentecost," pages 226-229.

"Miss Suman's Brownies," pages 269 and 270.

"Judson the Pioneer" and "Ann of Ava" also contain abundant story material. These books may be obtained from the Department of Missionary Education, 23 East 26th St., New York City, cloth 50 cents, paper 35 cents, postage 8 cents.



Judson Centennial Lectures

Two fine new stereopticon lectures have been prepared for the Judson Centennial campaign, and are being widely

used. They are entitled "The Story of Judson" and "A Century of Missionary Achievement." The lectures are typewritten in full. The first is accompanied by 57 slides, many of them colored, and the second has 60 slides. The list of those from whom these lectures may be obtained is given below. Write to the nearest address. The loan fee is \$1.00, express charges both ways, and all breakage of slides being extra.

Department of Missionary Education,
23 East 26th St., New York.

Literature Department of the Foreign Mission Society, Box 41, Boston, Mass.

Secretary Frank S. Dobbins, 1701 Chestnut St., Philadelphia, Pa.

Secretary John Y. Aitchison, 440 S. Dearborn St., Chicago, Ill.

Secretary A. W. Rider, 812 Broadway, Oakland, Cal. ("Story of Judson" only.)

Secretary Chas. E. Stanton, Granville, Ohio. ("Story of Judson" only.)



Plans for the Future

Many people like to know long in advance what is being planned for missionary education, and it is becoming possible to give out definite advance information. The Home and Foreign Mission Boards of all denominations will unite during 1914-15, beginning next autumn, in the study of the "Social Aspects of Christian Missions." Two exceptionally strong text books are now being written. Dr. Faunce of Brown University, who recently returned from a trip to our mission fields by which he was profoundly stirred, is writing on the "Social Aspects of Foreign Missions." Dr. H. P. Douglass of the Congregational American Missionary Association, author of a brilliant book on the

negro problem, is writing on the "Social Aspects of Home Missions." In addition to these text books there will be a full line of material for all departments of the church.



Two Interesting Reading and Study Courses

The American Institute of Sacred Literature, located at the University of Chicago, is promoting this year two new courses of unusual interest. One of these is an outline study course using the Bible alone as a text, entitled "The Origin and Teaching of the New Testament Books." The course is prepared by Prof. Ernest D. Burton, who is well known as a New Testament scholar, and Mr. Fred Merrifield, who has had wide experience in directing the Bible Study of young people and adults. The aim of the course is to carry the student rapidly through the books of the New Testament, taking them up in the order of their writing and in the light of their historical occasion so far as that can be discovered.

The second course is that on the "Expansion of Christianity in the Twentieth Century," an extensive reading course comprising some twenty-three standard books upon the history and present status of Christian missions in India, China, Japan, and the countries where Mohammedanism prevails. This course also has been prepared by Professor Burton, who recently made a tour of the institutions of Christian Education in the Orient, and is conspicuously known in his relations to Committees and Boards interested in missionary work. Prof. A. K. Parker, of the Department of Missions in the University of Chicago, cooperated with him in its preparation. This course assumes that the dignity and importance of the subject demands the reading of the works of the most accurate students of the present day, and the careful study of reports which represent the accepted results of the work of mission boards.

A fee of \$0.50 plus 2 cents postage constitutes membership in the Institute and to members who choose this course there is no further charge for the material. A traveling library system has been developed which gives to those who are remote from

books the possibility of securing them at a reasonable rental. Those who are not in touch with the Institute and who would be interested in knowing of its work should address The American Institute of Sacred Literature, The University of Chicago, Chicago, Ill.



United Missionary Campaign

All but one of the conventions in the territory of the Northern Baptist Convention have already been held. In many of them committees were appointed to supervise the relation of the Baptist churches to the United Missionary Campaign, and the work is being planned.

Reports with reference to the work vary. In some quarters it is said that the churches are tired of campaigns; in others, enthusiasm is manifested and fine results are reported, and the conviction is expressed that the work must be prosecuted until every member of every Baptist church has had placed squarely before him his obligation to the Kingdom.

In the interdenominational phase of the work there is much to be desired. In some localities Baptists are carrying it almost alone. We are proud of their leadership, but it is not equitable if others do not do their share. However, those who do the work get the richest blessing. — EMORY W. HUNT, *Chairman*.



The Business Man's Part in God's Work

Some very encouraging results are being brought about by the United Missionary Campaign in New England. The men who are conducting the Conferences find that the business men of the church yield a prompt response to the proposition of a businesslike method of handling the King's Business.

It takes some courage and consecration to go to a man frankly and ask him to take his proper part in the finances of the Kingdom; but hosts of the business men of the church are finding that there is an element of pleasure in it, and in hundreds of instances it is establishing a new bond of spiritual fellowship throughout the membership of the church. More-



Prayer for Vision

INFINITE FATHER, have mercy upon us, Thy children, and open our eyes, that we may see Thee in Thy world and works, in Thy might and majesty, in Thy wonderful salvation through Jesus Christ Thy Son, our Lord and Saviour. Forgive us for wilful blindness, when we have closed our eyes to the light. Forgive us our lack of spiritual insight, our inversion of values, our perversion of good gifts, our sins of omission and commission. Teach us the infinite value of the soul. Grant us, we beseech Thee, a new conception of the Great Commission, and of our personal relation to the command. We recognize with gratitude Thy grace bestowed upon the missionaries of the cross at home and abroad. We bless Thee for the light shining increasingly in the dark places of the earth. We commend to Thy special grace and love all those who labor and live in the midst of special perils and difficulties. We pray for the outpouring of Thy Spirit upon all disciples of Jesus, that they may be drawn together in love, and be newly filled with the spirit of evangelistic zeal, to the end that Thy kingdom may more speedily come, and Thy will be done in all the earth. Hear our prayer, in His Name. Amen.



Thoughts to Grow Upon

Every man must do his own growing, no matter how tall his grandfather was. — Thomas K. Beecher.

Christianity that cannot be proved under your own "peculiar circumstances" is not Christianity.

There is money enough in the hands of church members to sow every acre of earth with the seed of truth.

It is a great thing to have a talent for appreciation. He can do much good in the world who recognizes the good other people are doing and tells them of it.

More folks than most imagine are getting weary and down-hearted because they seem to accomplish nothing. — *Zion's Herald*.

Enough to know that through the winter's frost,
And summer's heat, no seed of truth is lost,
And every duty pays at last its cost.

Life first brings its education to bear on the child in the home. The home therefore is the greatest of all educational institutions. The school cancels the influence of the home only in rare and exceptional instances; it never can supply what the home should give if the home comes short of its obligation.



Unison

O for a heart that beats in time
With Christ's great heart of love:
A harmony of soul with Him
Who rules supreme above.

O for a self-forgetful love,
Intent on things divine:
A voice that sounds no other name,
My blessed Lord, but Thine.

Control my will, my life conform
To Thy most holy word:
Then shall my heart in silence beat
And Thine alone be heard.

HENRY CROCKER.



Made Jesus His Messenger

A very touching little story of Christmas past has come our way. A laddie of seven, whose mother had died, said to his grandmother at bedtime:

"Grandma, I said my prayers before you came in."

"Did you, dear? and what did you say?"

"I prayed that everybody would like the things we sent them, grandma, and I asked Jesus to tell mamma that I wished her a Merry Christmas." — *Boston Transcript*.



The Gospel Taking Root

OUR giving during this Foreign Mission Period cannot fail to be stimulated by the following letters; for they relate incidents full of encouragement. When from various parts of the world letters come pouring in telling of incident after incident which manifests God's glory afresh, His workers may take courage.

We hear of many conversions among the Hakkas of South China, some of the most remarkable due, humanly speaking, to the labors of God's Chinese children. In particular there is the story of the school girl who tactfully led her father into the Way, so well told by Miss Campbell in January *MISSIONS*. Baptisms are reported in China and in Burma.

From Ningpo comes an account of students eager for the Word. Miss Cressey's experience has no doubt been recently duplicated in many parts of China. And the strong faith of some of our weaker sisters in Japan shows how our gospel is taking root among the common people there.

We often find the faith of God's children in heathen lands more simple and therefore more acceptable than ours in gospel-hardened America. Miss Austin from Toungoo, Burma, where Miss Alta Ragon was at work before her furlough, tells the story of one of God's little ones.

Out of many references to the turning of the upper class people of India toward the Christian religion, we published last month Miss Kelly's account of eager men and women sending for her and listening for hours while she tells the story.

Surely God's children in America may take courage and pour out their gold more freely. For these are illustrations of how the spirit is moving on the hearts of people on the other side of the world. More

money will send more laborers, and better equip those we have, to cooperate with God in this great work.



Chinese Students Ready for the Gospel

I had a most interesting experience yesterday, the sequel of one I had last week on my way to the country when, on the boat, I met and talked with some students who were on their way home for a two or three days' holiday—students from a non-Christian Normal School in the city. They listened with apparent interest and seemed glad to accept copies of the Marked New Testament which I had with me on purpose to give away to any one who cared to take and read it. English is one of their studies and they said they wished they could get hold of English Testaments. I promised to provide them with English Testaments and they agreed to come Sunday, yesterday, to get them and go to church with me. I didn't more than half expect them to come because, according to Chinese ideas of politeness, they would accept the invitation whether they intended to come or not, but just as I was finishing dinner yesterday, in came two of them and I hastily removed from my mouth the piece of English taffy that I had just put in as a finish to the dinner, and went to meet them.

As soon as the greetings were over and the cups of tea brought in, we went right to the subject and talked an hour or more before church-time, they asking a number of questions. Among the first was, "What is the meaning of 'administer baptism'?" ("John the Baptist" being rendered in Chinese "John who administered baptism") which proved to my satisfaction that they had been reading the Testa-

ment. I never had more eager listeners — one especially kept getting up out of his chair and coming to stand in front of me as I talked or pointed out some scripture passage. The afternoon service yesterday was the Union Christian Endeavor held in the Presbyterian church which seats a thousand or more people and is always pretty well filled at these Union meetings. I got the head teacher of the Girls' School to go with us and escort the young men to the men's portion of the church and look after them as I could not do, being a woman.

After the service they said they wanted to come again next Sunday as, indeed, they had already said when I had paused in our talk to say that I couldn't possibly tell them the whole story in one day. So I am looking for them to come next Sunday and have invited them to bring any of their friends who might care to come. Such an opportunity! You can just imagine how I prayed for guidance all the time I was talking to them. I knew from the way they listened and from their remarks and questions that it was not the first time they had heard the Gospel. In fact, I suppose we might be greatly surprised if we knew just how much the Gospel was being studied at present by the student class. It is preeminently the time to

reach that class. Pray for the students of China. They are all willing to say that the Jesus doctrine is good but they must be brought to obey it or it will not avail for their salvation. — MARY CRESSEY.

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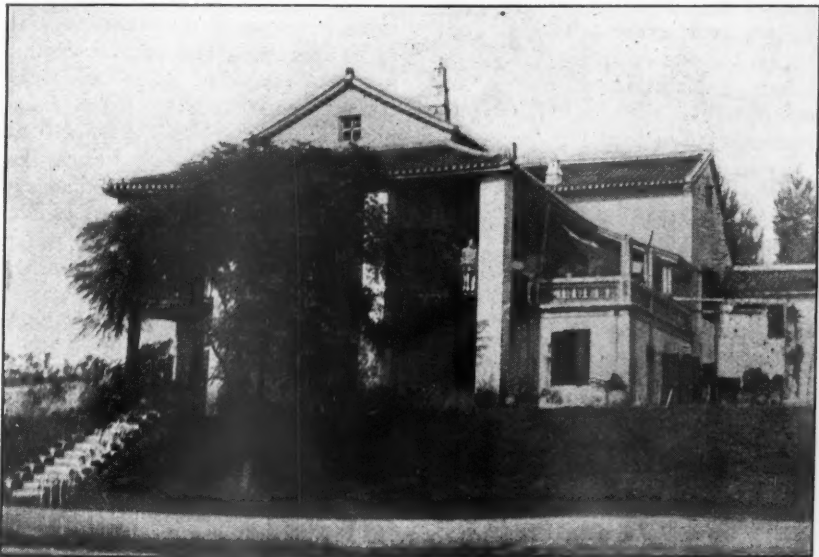
After the Meeting

They had enjoyed the usual Woman's Meeting very much, and over the tea and cakes that came at the end, were having their free talk. The "teacher" listened, and came home and wrote it down. None of them were young, and not one had known of Christ until she had reached middle age. All were poor, and they had only enough of book learning to be barely able to sing, and to follow with a finger down the line, when the Bible woman read the Bible lesson.

In the meeting mention had been made of a village that had been destroyed by a forest fire with the loss of many lives.

Sister H. — "When I hear such things, it makes me so sad, for they died without knowing the true God. For myself, I do not care when or how the end comes, for always I feel that I am ready to go."

Sister E. — "Yes, every night I feel, as I put things in order, that my heart is all in order, ready for Jesus at any time.



THE HOME OF THE CAMPBELLS

I am getting old, so that I cannot hear very well, am losing my teeth and having trouble with my eyes, but I have God, and I'll never let go of Him."

Sister O. — "But, what if the burden of sin should pull us back from Him?"

Sister E. — "Sin shall *never* pull me back. I climb and climb [with the gesture of mounting hand over hand]. No, *nothing* can pull me back, for I am following God."

Then little old Grandma T., over eighty years old, with such a bright, saintly face, piped up with quavering tones, "I want to do something for God, but I cannot. But I am always so thankful for all His blessings."

Sister M. — "I went over to see the ceremony of the opening of the new Buddhist temple last evening, and in his talk the priest said that man was the head of all things. I wanted to tell him that God was higher still. He told his hearers to examine themselves by looking into a mirror. I wanted to ask him to tell the people of a mirror for the soul."

Sister H. — "I heard that the new governor called the head Buddhist priest, and asked him what good work he and his people were doing for humanity, and all that the priest had to answer was that, as he had been thinking that people ought to do some work, he had called out all the *geisha* (dancing) girls in the city, and caused them to drag the bell for the new temple from the station to its place in the temple court. Just think of calling that disgraceful sight work for humanity! The governor did not like it very well. I am so glad that the governor likes the Teaching."

Sister E. — "How happy we are to know the Teaching, and to have God with us. I do not need anything more."

The response from all was unanimous and eager, "Yes, it is enough."

Miss Annie Buzzell, who furnishes the above sketch, comments as follows: I wrote this out after coming home from Women's meeting yesterday, just as I heard it. If you can find any use for it, please do so. It may not impress others as it did me, who know the experiences of these dear women, and love them so dearly, but as I sat there silent, just listening, I

rejoiced to see how real God is to this band of women.

✦

Baptisms in Various Parts of Burma

That our teachers and other workers in Burma are having the joy of helping to bring additions to the church of Christ in that country is evident from the following phrases culled from various letters:

"Three women for whom we have been working have been baptized this month and others will come soon."

"You will rejoice with us in the baptism of thirteen pupils from the school."

"Four have been baptized during the term and there are others whom I hope will come forward before the close of the year."

"Eleven have been baptized in one village and six in another. And there are other baptisms reported in other villages."

✦

The Faith of the Little Ones

The simple faith of some of the little ones may teach us. One of our small boys whose father, now dead, was a valued pastor in one of the remotest and least developed corners of the field, is very anxious to follow his father's footsteps and become a "preacher." He realizes the necessity of education and is very anxious to go to school, but because of ill-health has been unable to do so until this year. He has great faith in Miss Eastman's prayers, and day after day last year he would steal into her room to pray with her that he might be well. Whenever an examination is at hand, he comes to pray that he may pass; or if he is not feeling well, that he may not have to stay away from school.

He told his mother recently he felt he ought to pray in prayer meeting, but among so many grown up people he felt afraid; that if some one would call on him he thought he could. So one evening the leader called on him. He rose bravely, and prayed in a rather low, but clear childish voice. Surely the Father heareth these His little ones. — LUCY L. AUSTIN.

Toungoo, Burma.

OUR MAIL BAG

LETTER OF A KAREN SCHOOL BOY

NOTE: The following is a literal translation of a letter written in Karen by one of our Christian school boys to a friend in America. Notice how his constant study of Paul has affected his thought and even his phraseology.

AMERICAN BAPTIST MISSION,
KENGTAUNG, SOUTHERN SHAN STATES,
June 11, 1913.

My dear Mama:

By the abundant grace of God I will with great rejoicing, write and tell you about me. Because the word of God which says, "Lo I am with you always" is true, I enjoyed the very best health which I ought to have enjoyed physically and morally for the past days and nights. In which ever place I was, I was with your good gifts and they always reminded me of you and encouraged me a great deal to preach about Jesus Christ who is the joy of all the earth. They also made me long for your letters of encouragement which would give me strength to work the will of God. With regards to my work, I wish always to let you know about it but owing to my ignorance of English language I am sorry to say that I cannot write often. Moreover I have to go out preaching from place to place all the time that I have no permanent place and I can only come to Kengtaung twice a year only. Judging from this you will understand at once that I will not be able to write often. Although I cannot write to you I always remember you and my other American brethren in my prayer and pray that you may not lose heart but that you may be encouraged and you may pray for the world-wide of God's kingdom. I have to work especially among a certain wild tribe, known as Tsamtans and Tsamtanks who live six and seven days' journey from Kengtaung. These people are strong Buddhists and they are not like the Shans and the Lahus so the work is not going on rapidly but slowly. I bear the cross of Jesus faithfully as I am commanded by my dear Master. Christ says if my Father does not draw people unto Him no one

can come unto Him. Again Christ says in one of His parables that a sower goes to sow in four different places but the seed grows only in one place. These words strengthen my faith in Christ. Again if I do not take great care of those who become Christian I will get discouraged at once. Why? Because they are physically and morally poor and it is hard for the rich to enter the kingdom of God like the camel going through the eye of the needle. The very thing which encourages me is the word of Paul the Apostle which reads, God chose the poor and unwise to put to shame the rich and the wise. Therefore in our way to heaven may we work hard in His service. Pray for me and the people among whom I am working. Most lovingly,

Your boy, in Christ,
LUTHER PAGAW.

A DOCTOR'S ACCOUNT OF HER ILLNESS

SWATOW, October 26, 1913.

I have been indulging in an attack of ptomain poison. The port doctor who was called in says he thinks it was caused by my eating cucumbers which had been stung by a poisonous insect. At any rate I was *very ill*. I do not remember ever to have been so weak. I was too weak to think, and too weak to dream of anything heavier than tiny little white butterflies which were everywhere. When I grew a little stronger, I dreamed of little white grasshoppers, each of them with a tiny piece of chamois skin pinned on its wings! During my convalescence I was ravenously hungry as I had been fed on congee only and in very small quantities. I was so hungry as I got better that I was like Mother Goose's robin which

Ate more victuals than three score men,
A cow and a calf — an ox and a half,
A church and a steeple and all the good people,
And still complained of hunger."

I am at my regular work now but do not feel as strong as Samson yet. — ANNA K. SCOTT.

HOME DEPARTMENT

Personals

Miss Stella Hartford is perhaps the first missionary under the Board of the West to find it necessary to avail herself of the Shirk Memorial Rest House. But a recent sojourn there, she writes, has made a new woman of her.

Miss Alta Ragon and Miss Violetta Peterson are now so much improved in health, that they are planning to return to Burma as soon as the weather permits. As mid-winter is not a very good time to arrive in Burma, they will probably not sail before March.

Cards and notes enroute have been received from Dr. Mildred Scott, Fannie Northcott, Selma Lagergren, Olivia Johnson, Edith Traver, Cecelia Johnson and Thora Thompson. The latter is stationed at Tavoy, Burma.

Mrs. Price, after a brief sojourn in Battle Creek, Michigan, has gone to Florida for the winter. Her address there is 334 Third Avenue, No., St. Petersburg, Fla. Though her illness has forced her to sever her connection with the Society of the West, her friends will be glad to know where she is.

Miss Mary Jones arrived in New York City December 11, and is now in her home in Zanesville, Ohio. Returning from East China via British India, she wrote from Cairo as follows:

"I have had six weeks or more of splendid opportunities in Burma and India. I had good health all the time and was able to make use of every hour. I saw a great deal of work, both of ours and other missions in several parts of India. Tomorrow morning I am going out into Moslem homes with Mrs. Zwemer. Am in the same house with them here and having a lovely time."

While waiting to go up the river with Mr. and Mrs. Joe Taylor, Miss Bassett made a visit to Ningpo where she had helped out so much with the music during the revolution. She finds our school there in a very prosperous condition.

Woman's Place in the Kingdom

BY ELLA D. MAC LAURIN

To the early Galilean women the person of Christ never ceased to be a living, bright reality. They had seen Him, had heard Him, had felt the touch of His hand. He had opened the eyes of their blind, unstopped the ears of their deaf, loosed the tongue of their dumb, healed their sick, bid their lame walk, and even their dead come forth from the tomb. They had eaten His multiplied bread, they had sobbed in sympathy with His tears. They had seen Him in the garden, in the judgment hall, and on the way to the cross. They knew how Christ's tender heart yearned for human sympathy. They were the last at the cross, and went home from that scene—to weep? Yes, but also to prepare their most costly gifts with which to anoint His precious cross-scarred body.

They knew that between them and that body lay obstacles too great for their power to remove, but with a love that knows no denial, these noble women went forth and as they go, we listen to their conversation. "Who will roll away the stone from the door of the tomb?" Behind the shadow God was watching and He said to a shining angel, "Go thou and roll away the stone from the door of the tomb, for these women seek my Son." And the angel answered and said unto the women, "Fear not, for I know that ye seek Jesus, which was crucified. He is not here for He is risen, as He said. Come, see the place where the Lord lay and go quickly and tell, and behold! *He* goeth before *you*." They went forth to anoint a dead Christ. They were the first commissioned messengers of the risen Christ; and from that hour until the present, woman has consecrated the soil of every land.

The world waits for just such women today; the field is open; the hour strikes. Women! beneath the cross only can you be wedded and crowned. First, your hearts to Christ; then, forth upon your

mission to find room for the gift of God in the great heart of the world. One stands amazed before the revelations of God's Word as to how woman may help in the coronation of our glorious King. What unused and unguessed resources have been lying hidden, awaiting only opportunity to call them into service. The resurrection morning was the dawning of a new day. Here are paths where woman's feet are already shown to be the swiftest, needs she is the fittest to meet, ministries it has been her joy to share. The best example of self-denying liberality in the Bible is recorded of a woman. The best example of loving service in the Bible is recorded of a woman. The best example of conquering prayer in the Bible is recorded of a woman. Jesus never let fall from His lips such royal words of commendation as He did concerning three women.

Of the widow He said, "She hath cast in more than they all." The lesson He would teach us here is that the highest grace of living is not in *getting* but in *giving*. That it is really "more blessed to give than to receive." Now, we all believe it is blessed to receive and some have learned perhaps that it is blessed to give, but how few have learned that it is "more blessed to give than to receive"?

Some one has well said "that the good gifts God meant we should weave on love's magic loom into a garment to cover human need, we braid into a hammock of ease in which we lie pillowed on down, swung between the church and the world, fanned with refinement and sprinkled with rose water." How different the life of the sainted Sarah Hosmer of Lowell, Mass., a poor woman living in an attic and working with her needle, but who saved on six different occasions the sum of \$50 to help educate native preachers. When she was called from her attic home of toil and self-sacrifice to the eternal mansions of rest and reward, six men whom she had helped to educate were preaching the gospel among the heathen.

The possibilities of giving are as infinite as the possibilities of loving and it is to those we *love* that we give our best gifts. Giving what costs me nothing, forfeits the blessing. If I give and do not feel it, no

one else will feel it. This woman, who in her mites cast in all her living, Jesus distinguishes as the first of all givers, because she kept nothing back and it cost her everything.

Of Mary with her alabaster box of precious ointment, He said, "She hath done what she could." This was beautiful, graceful, clinging, spiritual Mary, gifted with all a woman's delicacy of insight and tenderness. On one of those precious evenings, a simple entertainment in honor of Jesus was doubtless planned by the sisters at the home of Simon the leper. As the meal drew to a close, Mary came forward carrying an alabaster box of costly ointment. This she poured upon her Lord and lo! "the house is filled with the fragrance." Judas scowled as he saw the act of love and talked about waste, but Jesus spoke of everlasting remembrance. Love desires expression. It must go forth in offices of love for the beloved, regardless of cost. Love approves by deeds, not by feelings for they are like bubbles which children blow, not by words for they are like down which floats away on the wind. But as the Lord said, "He that hath my commandments and keepeth them, He it is that loveth me." At the close of the meeting, a lady said to me, "I have not been willing to let my daughter go as a missionary, because I have felt as though I could not part with her, but I will no longer stand in her way." That was her alabaster box of priceless ointment. The best love gives its best.

Of the Canaanitish woman He said, "Be it unto thee even as thou wilt." This was the first woman outside of the Jewish race who came to the Christ, and therefore, our very own representative.

Here a mother comes with a great and precious burden on her heart. Her daughter is grievously possessed. She comes without an invitation. She comes to a man who is of a race and nation that hates her race. She had heard a little about Him. She ventures, she prays, she submits to great humiliation. Angry? No. Discouraged? Not yet. She *pleads*. Not all the snow of her native Lebanon could quench the love that was burning on the altar of that mother heart, and quick as an echo, came her glorious and

immortal answer, "Truth Lord, and yet the dogs eat of the crumbs that fall from their master's table." Out of His seeming refusal, she brings an argument for the granting of her request. Is it any wonder that He said to her, "Oh woman, great is thy faith. Be it unto thee even as thou wilt." The human suppliant had power with God and the Creator actually said to the creature, "Thy will be done."

Baptist women! today such Giving, such Service, such Prayer is possible to every one of us. Let us go at the call of Christianity, the call of the Orient and Occident and do our woman's work. There are treasures of the Lord that await our gifts. There are alabaster boxes of precious ointment we may break for Christ; ministries which fall like silver bell notes on weary hearts. There are sons and daughters, oh so many, in this wide world, both in Christendom and heathendom, with evil possessions whom we by faith may bring to Christ for healing.

Oh that woman would exalt womanhood by being true to herself! We have a great work to do, an eternal work, and in our woman's organizations God has given us the machinery with which to accomplish it. Within our reach are possibilities unbounded. Let us make our lives memorable by liberality, loving service and conquering prayer.



Less Than Sixty Days!

Before the books of our Missionary Societies close. "Do you get that?" Sixty days of vast opportunity. Sixty days of tremendous responsibility. Sixty days of unspeakable privilege. The destiny of multitudes depends on *you*. Every Baptist is either "A savor of death unto death or of life unto life." It depends on you and me whether Christ's sacrifice at Calvary shall be a success or a failure — therefore, let us rally every organization of the church to do its part well and successfully.

Less than sixty days, and the Woman's Baptist Foreign Missionary Society of the West needs — desperately needs, your gifts to make it possible for our splendid missionaries at the front to go

from house to house with the message of salvation — travel in village and jungle — develop Christian womanhood — train women and girls in Christian home-keeping and heart keeping — manage well graded Boarding schools — bring health and healing to the sick and suffering — share in training the future wives and mothers of the new Orient.

Less than sixty days to let our slogan — "No debt" — ring out until victory crowns His efforts through us.



The Field Workers' Conference

Once each year the Society of the West makes an effort to bring together for a two or three days' conference its Field Workers and Missionaries on furlough. This is for the purpose of reporting the conditions on the field and at the home base, and of studying together the policy for the future. Such a conference was held at headquarters in Chicago, December 17th to 19th. Besides visitors in the various sessions, the following persons were in regular attendance:

Missionaries — Miss Mary L. Parish, Mandalay, Burma; Miss Dorcas Whitaker, Vinukonda, India; Miss M. M. Larsh, Nyaunglebin, Burma; Miss Alta O. Ragon, Toungoo, Burma; Miss Caroline Bissinger, Jaro, Philippine Islands.

Field Workers — Miss Ina E. Burton, Miss Inga Petterson, Mrs. S. E. Stewart, and Miss Gerda Paulson. Miss Julia A. Davis whose work is in Michigan and Miss Ruby Weyburn of the west coast were unable to be present.

Secretaries — Miss Mary E. Adkins, Foreign Secretary; Miss E. Jean Batty, Home Administration Secretary; Miss Ella D. MacLaurin, General Field Secretary.

The conference was preceded by a Board Meeting on Tuesday the 16th when the various workers spoke.

The program for the three days included the presentation and discussion of the following topics: The new foreign policy; Essential points and requirements of candidates; Present urgent needs on the field; Children and missions; Young people and missions; Women and missions;

Objectives — denominational and the Society's; Relations; The new organization of the Woman's Foreign Society; The traveling worker's visit; Reports; The spiritual equipment, etc. Besides secretaries and Board members, the special speakers were Mrs. Noble C. King of the Woman's Presbyterian Board; Mr. W. A. Brown of the Sunday School Association; Miss Ida V. Jontz, of the National Y. W. C. A.; Rev. Charles W. Gilkey, Pastor Hyde Park Baptist Church; and Dr. W. A. Thompson of Japan.

A few nuggets from the Conference: —
 "Spare the church in China from the sins of the church in America."

"We need to rediscover our own debt to the foreign missionary enterprise."

"The message of the church would long ago have gripped the world had Christians not been so indifferent."

"An excuse is a mask on the face of a lie."

"That man is a Christian. How do you know? By the smile on his face." (A Japanese to one of our Missionaries.)



"An Unusual Opportunity for Baptist Women"

Miss M. H. Leavis, Secretary for the United Study Committee, is making a very generous offer of time and money to the Woman's Foreign Society. This offer has been announced by her under the above caption and should interest every loyal Baptist woman. The announcement is as follows:

WHAT?

To establish the foundation of an endowment fund, the interest from which shall pay the home administration expenses of our new Woman's American Baptist Foreign Mission Society.

WHY?

So the entire foreign missionary offering from the women and girls of our Baptist churches may go direct to the work abroad, where it is so desperately needed, instead of a small portion being used for necessary office expenses at home.

HOW?

Nor by making any special appeal for this purpose, which might detract from the regular receipts of our Society, every penny of

which is urgently needed to carry on the work already started and for which we are responsible.

BUT by the very simple method of sending to Miss Leavis your subscriptions, new or renewal, for the three Curtis Publishing Co.'s magazines.

The Ladies' Home Journal (monthly) \$1.50

The Saturday Evening Post (weekly) 1.50

The Country Gentleman (weekly) 1.50

Miss Leavis will give her time in handling the subscriptions, retaining five cents on each for postage and stationery. The rest of the commission — thirty cents on each subscription — will go into the bank for the endowment fund.

THE RESULT

You receive your full year's subscription, but by sending the subscription through her office you materially aid the endowment fund, which means much planning and anxiety saved for our overworked officers, and a permanent benefit to the Society.

Three hundred subscriptions means a hundred dollars. Can we earn five hundred dollars before the April meeting? How many subscriptions will you send?

Address Miss M. H. Leavis, West Medford, Mass.

Come, welcome subscriptions; come to me rapidly and in large numbers. I want to give you a good deal of my time, and I want you to help me make an offering worth while to that blessed and necessary endowment fund. (Miss) M. H. Leavis.



Special Literature

NEW PENCIL SKETCHES

Miss Flora Pearl Page — Suifu, China.

Miss Edith Crissenberry — Nowgong, Assam.

Miss Alta O. Ragon — Toungoo, Burma.

Miss Sarah J. Higby — Tharrawaddy, Burma.

Miss Stella Hartford — Moulmein, Burma.

Miss Olivia Johnson — Jaro, Philippine Islands.

FOREIGN MISSION PERIOD

The Judson Centennial Announcement — Free.

Easter Program — "The Triumph of Christ."

"Following the Sunrise" — The centennial study book, with

"How to Use," Programs, and Bibliography.

"Jesus Christ's Men" — a dramatic presentation of events in a century of missions — price 35c and 50c.

"Ann of Ava" — a new life of Ann Hasseltine Judson for old and young — 35c, 50c, \$1.00.

"Judson the Pioneer" — a new life of Judson, especially adapted to the young — 35c and 50c.

"Five Minute Exercises for the Sunday School" — Free.

"Missionary Educational Plans and Material for Baptist Sunday Schools."

Note — If you have not already done so, be sure to send at once for this literature for the foreign mission period.

Send order to Department of Missionary Education, 23 E. 26th St., New York.

"Missionary Calendar of Prayer" — price 25c, postage 3c.

Centennial Prize Offers — What? \$25.00, \$15.00, and \$10.00 Missionary Libraries. — By whom? Department of Missionary Education, 23 E. 26th St., New York. — For What? Send to the Department for "The Judson Centennial Announcement" which will give full information.

Missionary Program Topics for 1914

- January.* Adoniram Judson, Pioneer.
February. American Baptist Missions in the Indian Empire.
March. Our work in the Farthest East.
April. A Centenary of Baptist Missionary Organization.
May. The Sunday School and the Church.
June. The Colporter and the Country District.
July. Partnership with God in the Kingdom enterprise.
August. Missionary motives.
September. The Commonwealths and the Kingdom.
October. Social Aspects of Home Missions.
November. Home Missions. (To be announced.)
December. Home Missions. (To be announced.)

The first three programs are to be based on Mrs. Montgomery's centennial history, "Following the Sunrise."



March Topic

OUR WORK IN THE FARTHEST EAST

OPENING HYMN.

SCRIPTURE.

PRAYER. HYMN.

MAP EXERCISES (five minutes).

LIGHTS AND SHADOWS IN THE PHILIPPINES (five minutes).

THE GREATEST NEED OF OUR WORK IN JAPAN (six minutes).

DEBATE (25 minutes).

QUESTION. — If our Foreign Mission Societies had an extra fund of \$500,000 to invest in one form of work in China, should it be devoted to evangelistic, educational or medical missions?

CLOSING SERVICE.



NOTES

The material for the preparation of this program will be found in the last three chapters of "Following the Sunrise." Cloth 50c, paper 35c, postage 8c.

For the debate it is suggested that there be two speakers assigned to each of the three phases of work: evangelistic, educational and medical; that each be allowed three minutes for the first speech and one minute for the second. The chairman must caution speakers in advance that they are to stop, even in the midst of a sentence, at the expiration of the allotted time. If careful preparation is made by the debaters, this exercise will be found to be highly interesting and informing.

The speakers should present the work constructively, not disparaging the other forms of missions, but magnifying their own.

Secure the text book from the Department of Missionary Education, 23 E. 26th Street, New York City.



Our Department of Methods

Linking Church and Community

THE pastor of the First Baptist Church of Hot Springs, South Dakota, Rev. Charles F. Holler, sends the following, which we are glad to share with our readers:

For the purpose of forming a closer tie between the church and the world of affairs in our city, we are having in our pulpit every second week, a fifteen minute prelude by some of the leading professional and business men of the community. A few Sundays since our speaker was Charles Badger Clark, Jr., the "Cowboy Poet." Mr. Clark recited his poem, "THE COWBOY'S PRAYER," as a part of his remarks, and as I am sure every reader of MISSIONS who has an interest in this great West will be delighted to read it, I have requested the privilege of sending it on for those who may not have seen it in the various magazines in which it has been published. I have done this because it shows that the heart of the cowboy beats as true as does that of his Eastern brother.

"THE COWBOY'S PRAYER"

BY CHARLES BADGER CLARK, JR.

Oh, Lord, I've never lived where churches grow;
I love creation better as it stood
That day You finished it so long ago
And looked upon Your work and called it good.
I know that others find You in the light
That's sifted down through tinted window panes,
And yet I seem to find You here tonight
In this dim, quiet starlight on the plains.

I thank You, Lord, that I am placed so well,
That You have made my freedom so complete;
That I am no slave of whistle, clock or bell,
Or weak-eyed prisoner of wall and street.
Just let me live my life as I've begun
And give me work that's open to the sky,
Make me a partner of the wind and sun
And I'll not ask a life that's soft or high.

Let me be easy on the man that's down,
Let me be square and generous with all;
I'm careless sometimes, Lord, when I'm in town,
But never let them say I'm mean or small.
Make me as big and open as the plains,
As honest as the hawse between my knees,
Clean as the wind the blows behind the rains,
Free as the hawk that circles down the breeze.

Forgive me, Lord, if sometimes I forget:
You know about the reasons that are hid,
You understand the things that gall and fret,
You know me better than my mother did.
Just keep an eye on all that's done and said,
And right me, sometimes, when I turn aside;
And guide me on the long, dim trail ahead
That stretches upward toward the Great Divide.

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A New Circulating Library

The Secretary of the W. E. Henry Mission Study Class of Parkersburg, W. Va., sends the following letter, which contains a very happy suggestion:

Four years ago six of us began a Mission Study Class, and our first text book was "The Frontier." The second year we studied Japan, and used "Sunrise in the Sunrise Kingdom." The third winter we studied South America and Africa.

We then organized ourselves into the "W. E. Henry Mission Study Class" with ten members, pledging for the year the sum of \$60 for the work at Kimpesi, Africa. The class has since studied "The Awakening of India" and also has spent much time in investigating Chinese Mission work. With each text book we have purchased the reference library for the same, and as a result have six reference libraries.

Knowing how instructive these books are, and that we have derived so much good and enjoyment from them, we want to pass this benefit on to others who may not be in position to acquire it as we did. In other words, we want to keep the books at work. We are therefore starting a traveling library, feeling that surely there are a great many places, small towns in particular, where these books would be gladly used.

The members of the class are turning in their own text books, so with each reference library will be included a set of ten text books. Any of the libraries will be shipped to any person or class, free of charge, by payment of transportation both ways, with the privilege of

retaining four months. Of course, under certain conditions the time limit might be extended, but it is probable that four months would give a class plenty of time to complete a text book, even though it met only once in two weeks.

Any reader of *Missions*, representing a study class, who wishes to enjoy the privilege above suggested, may address Miss Hattie M. Alleman, Parkersburg, W. Va.

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An "Efficiency" Sunday

From Rev. Hugh F. Moore, pastor of the First Baptist Church of Sac City, Iowa, we have received the following item. The exhibit of Baptist periodicals should become a permanent feature in all our Baptist churches.

The enclosed picture shows the manner in which I put our magazine into the program on a recent Sunday.

We had a sermon on "Efficiency" and the picture shows an "exhibit" which I arranged back of the pulpit.

A good committee is at work on the club for next year supplementing the work which I did at the close of my sermon, when I gave those present a chance to

cross out the periodicals which they did not wish from a list which was handed to each.

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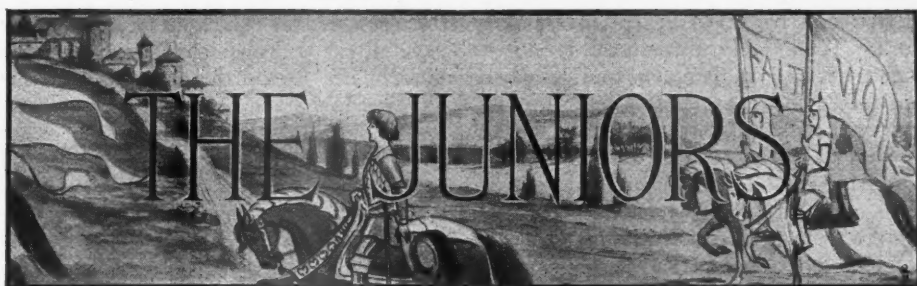
Steady Progress in Bassein

The village schools, too, are doing well. A new teacher in Thayetgone is putting a new zinc roof on the building. I am getting the funds out of my school fund, and scholars are waiting to come in. We have just put a new teacher into our largest vernacular school, in Wakema, and are looking for an assistant in Eime, as the school there has grown beyond the one-man size. One of our best boys of last year is in Kyoungone, and is doing good sturdy work, both in school and in his preaching.

From the southern part of our field comes good news. Both in Myaungmya and Wakema are applicants for baptism, men and women, up to fifty years of age. In one town, our preacher says that the people came out in crowds to hear the preaching. As soon as the season opens, I shall take the preachers and go down there for a campaign. The Spirit certainly seems to be working there. — W. L. SOPER.



EXHIBIT ON EFFICIENCY SUNDAY, SAC CITY, IOWA



Before the Game

"SCRUB ONE!" shouted Duster Gay as he seized a bat and swung it above the waving shock of red hair that had led the boys to change his name from "Harrison" to "Duster."

"TWO!" That was Lengthy Amsden, who came clattering down the back steps of his home into the meadow where the boys played baseball.

"THREE!" Jack Lawrence jumped over the wall, followed by three or four other boys, and as he ran toward the home-plate Tip Farnham caught sight of something new dangling from his belt.

"Hi, fellers," called Tip, "look at the medal. Must be a reward for bravery — saving a bullfrog from drowning!"

"Nothin' doin'," scoffed Duster; "that's Comerfield, the candidate for governor."

"Nothin' doin' yourself," laughed Jack. "This is Adoniram Judson, the Pioneer of Burma, the hero of Ava and Aungbinle; and if you don't know all about him, it's time you did; and every one of you ought to be wearing one of the medals inside of a week. Judson's story is a thriller. I say, fellows, sometime —"

"Do it now!" cried the boys; "find a pulpit for Talky Jack."

Over the wall an empty soap-box came flying, and the boys pushed Jack upon it. He unbuckled the medal and held it up before the boys.

"Come up and take a good look at it. It is the face of a man that took a tremendous big stunt to do, and went at it like a steam engine, and never backed out."

"What was his stunt?" demanded Tip.

"It is more than a hundred years ago since Judson and some other bright young fellows got it into their heads that the biggest thing in the world was to carry

the Gospel to those far away lands where it had never yet been heard. That was a brand-new idea in this country at that time, but they got the leaders of the church interested, and they sent Judson to England to talk with the Missionary Society over there. But the ship he sailed on was captured by a French privateer, and he had quite an exciting time; but at last —"

"What happened? What happened to him?" cried the boys.

"Why, they marched him through the streets of Bayonne, and Judson was all the time shouting at the top of his voice that it was a shame to take him away to prison in that way, till suddenly an American stepped out of the crowd and said to him: 'You keep quiet, and I'll get you out of prison.' And he did."

"No, I can't go into that part of the story now, but I'll tell you pretty soon how you can find out all about it. But Judson got back to America again, and he and four other young men were ordained as missionaries at Old Salem, in Massachusetts, on the 6th of February, 1812, and on the 19th Judson and his young wife, Ann, sailed on the ship 'Caravan' for India."

"Then things began to happen. Just look at the other side of this medal; this is the seal of our American Baptist Foreign Mission Society. Well, on their journey over, Judson and his wife decided that they must become Baptists — and that led to the formation of the first foreign missionary society that the American Baptists ever had."

"But when they got to India, the authorities wouldn't let them stay there; but they wouldn't quit, and after many hard trials they got to Rangoon, Burma,

at last, and began to do real missionary work. Tough job, we would call it now — Judson studied the language and preached and talked for seven years before the first convert came. And just as things began to look a little bright, war broke out between England and Burma, and Spotted Face came and took Judson, and carried him away to prison at Ava —

"Hold on there, Talky! Who was Spotted Face?"

"Can't stop for that now; I've just got to tell you what a heroine Ann Judson was in those dreadful times. She wasn't afraid of anything — or if she was, she

"Ann Judson," Jack went on, "never gave up in despair; she saved Judson's life while he was in the prison at Ava; she followed him when he was carried away to Aungbinle, and though she nearly died, she did live to be honored as a heroine by all the English army, and to have a home again for a few short months with her husband. Then there was the story of the Lion's Cage, but —"

"Look here, Talky, this is too thin," declared Lengthy; "you have either got to tell us the story, or tell us where we can find it ourselves."

"All right, my son; I just wanted to rouse up your curiosity a little. All you have to do is to get the book, 'Judson the Pioneer,' and when you have read all that Judson did and suffered, you will be as proud as I am to wear a medal in his honor. Thanking you for your kind attention, I —"

Jack was amazed to find a chorus of girls joining in the applause when he stepped down from the soap-box, but Alice Amsden explained.

"Our Willing Workers Class are having a social with me this afternoon, and your talk sounded so good we couldn't help listening. Now, is there any reason why we girls couldn't wear that medal?"

"Goodness, no! Why, my grandfather and grandmother are wearing them, 'proud as Pulsifer,' as Granny says. And you'll want to read the book 'Ann of Ava,' telling about Ann Judson."

"That's good news," laughed Alice, "and, when the ball game is over, if any of you boys should happen to want any ice cream —"

"Sure! Sure!" shouted the crowd, and Duster commanded:

"Get a move on, boys; Talky Jack at the bat!"



THE CENTENNIAL JUDSON MEDAL
WHICH MADE IT NECESSARY FOR
TALKY JACK TO MAKE HIS SPEECH

didn't show it. She just walked right up to the officials and compelled them to give her permission to go to the prison and take care of her husband, and bring him food, and —"

"S-s-t, look!" whispered Tip, but the other boys called out, "Go on, Talky, go on!" so that Jack did not see that Lengthy Amsden's sister Alice and about a dozen other girls had come quietly out of the house and stood a little distance behind Jack, eagerly listening.

THE MEDAL

The Judson Centennial Medal may be had in either bronze or oxidized silver, 1-inch size, 10 cents, and 1 $\frac{3}{8}$ -inch size (in the form of a watch fob), 25 cents. Send to the Literature Department, American Baptist Foreign Mission Society, P. O. Box 41, Boston, Mass.

From the Old Soldiers of the Cross

By Rev. E. T. Tomlinson, Executive Secretary



OW that the active work of the Ministers and Missionaries Benefit Board of the Northern Baptist Convention has been undertaken, the responses may be of interest. Nearly fifty applications already have been received and grants have been made in many states. The following quotations from letters acknowledging the receipt of the money voted by the Board are merely examples of the responses which are coming from those who have served their day and generation and find in many ways their last days are not their best. The Board is hopeful that the good work which has been begun will soon receive such a response from our churches that no worthy minister or missionary shall be left in need. From various states come such letters of appreciation as these:

NEBRASKA, —

I desire to express to you and through you to the Board my heartfelt thanks and sincere gratitude for their favorable action in my behalf. As I look back over the many years of hard toil and the many privations that my wife and I endured for the cause we so dearly loved, and as we have now reached a point in life's journey where we can no longer engage in active service for the Master, we cannot find words to express our gratitude to God for His loving-kindness and tender mercies.

WASHINGTON, —

Thanks be unto the Lord and the brethren for their kindness and much needed benefit. After fifty-one years of pastoral work I find myself now over

eighty years old and dependent. My physical strength is failing me and it is the greatest sacrifice of my life to give up an active pastorate, but I have been forced to do it. I am still ready to do whatever I am able to do.

NEVADA, —

I desire to express my hearty thanks for the great favor you and the Board have conferred on me in my old age. It will be a great help to me. Since my sickness I have been unable to preach, although the opportunity has not been lacking.

IDAHO, —

This old soldier of the Cross is made glad that the "Benefit Fund" is being distributed. It will carry relief and happiness to many other needy ones as well as to us.

CALIFORNIA, —

Few men living can realize what a relief this will be to me. Surely the Lord is good to them that truly serve Him.

PENNSYLVANIA, —

I am grateful to the Board for the apportionment they have voted. Although I am seventy-nine years of age, I am still able to do some work, and do not wish to become a beneficiary until I am compelled. It is a comfort to know that if anything happens to me I shall not be dependent after my long life of service, but that I can then ask you to fulfill the promise you have made.

MINNESOTA, —

I took a collection in my little church to aid in your enterprise last year. How little did I imagine at that time that in one year I should be perfectly helpless myself.



FROM THE EDITOR'S NOTE BOOK

The Chinese post takes a letter to any part of the Empire for $1\frac{1}{2}$ cents.

Trinity Church, New York City, has property valued at \$75,000,000. One half of the income is used in religious work.

The Presbyterian board of missions hopes to send 100 new missionaries to China within the next few years.

Nine tenths of the 200 foreign students at Columbia University received their first intellectual impulse at a mission school.

Seven million per day is the recent rate of exports from the United States to other countries. England is reported as buying more of us the last few months than any other nation.

It is estimated that every two dollars invested in foreign mission work will give one human being an opportunity to know and trust Jesus. Could you ask for a better chance than this?

The new Chinese republic has established a department of agriculture and forestry. For a long time China had been pointed out as the most backward nation in forest work.

A toy company at Sheboygan, Wis., started out to use only the waste wood from other mills. It has worked out a system of using all small waste pieces so that practically nothing but the sawdust is lost.

The biennial conference of all missionaries in the Kongo drew an attendance of forty-five white people and 1,000 native Christians. A first class union hospital and union industrial school will probably result.

Meetings for Moslems at the Egyptian missions and elsewhere are attended by from 100 to 500 men. This is a startling change. There is no apparent opposition, but good attention. Groups of Moslems also are studying Christianity in various localities.

The women of Texas are providing a building to cost \$90,000 in connection with the Southwestern Baptist Theological Seminary in Texas. This school will prepare women for the missionary work at home or abroad. It will accommodate 100 women.

Within the bounds of the Southern Baptist Convention the Baptist Sunday schools have an enrollment of 1,329,172. The church property in the South is valued at \$52,634,360. The southern Baptist churches contribute to missions \$1,590,573.

It is stated that there are now more than 200,000 persons employed in the moving picture industry of this country, and more than \$80,000,000 is invested in the business. During the past year, so say the statisticians, \$319,000,000 was paid by patrons of the moving-picture shows.

The Methodist Publishing house has printing plants in India at Lucknow, Calcutta, Bombay and Madras. The one at Lucknow has been forty-five years in operation. It printed 2,000,000 pages of one particular tract last year. The printing press is meeting "India's unrest."

We hear often about the immigrants from the Old World who flood the North and West, but not often of the tide which sets southward. Within three years 15,000 have come to Norfolk, Virginia; in Tampa, Florida, there are 15,000 Cubans and 10,000 Indians; in New Orleans there are thousands of Italians, Spaniards, Syrians and others. In some Texas counties the court records are kept in German; in others the Spanish language alone is heard. While a Mexican Presbytery has been successfully constituted in the Synod of Texas, in the French and Italian fields of Louisiana little has yet been accomplished. In New Orleans there are only one French, one Italian and two German churches.



An Oriental View of Higher Criticism

How the higher criticism of the New Testament is being received among Oriental students is suggested, in part at least, by Mr. S. Abe, a recent writer in the *Rikugo Zasshi*, quoted in *The Japan Weekly Mail* from which we take the following:

Both religion and literature depend much on the spirit which they encourage. Forms and various accessories are of little consequence. The main thing is, what is the temper or disposition that they promote and encourage? They have always been regarded rightly as handmaidens to each other and in every age have affected each other in a great variety of ways. Speaking generally, literature to-day and the drama are far more popular than religion, but there are special reasons for this and it would be erroneous to infer from this fact that religion is unnecessary. The truth is that both religion and literature to-day are in a transition stage, and the form which each of them will take in the near future has not yet revealed itself.

A vigorous attack on the historicity of the Christ of the New Testament has been made, and as a result it is hard to know how much of the four Gospels possesses any historical value. But the ideal Christ remains untouched by all this hostile criticism, and there is no doubt whatever that the spirit of Christianity on which its whole power and influence in the world depend comes from the veneration felt for the ideal Christ and the earnest endeavours made to live up to the standard which that august personage represents. In this connection it is interesting to note that what is correctly considered the most unhistorical of the four Gospels, that of St.

John, has furnished us with richer contributions towards a conception of the higher offices which Christ filled than any of the evangelical records. The language is dramatic throughout, but extremely powerful and impressive. There is little object in quibbling over the unhistoricity of this remarkable description of "the Word that became flesh and dwelt among us." It has supplied more material for the construction of the ideal Christ than any other book in the Bible.

✦

Japanese Desire for Independency

How ready some of the Japanese churches are to undertake their own sole support at the earliest feasible moment is evident from the spirit shown by Mr. Matsumura Kaiseki writing in the September *Michi*. He says:

If we were asked to declare what is the principal cause of the prevailing stagnancy in Christian churches to-day, we should answer, the implicit reliance placed on foreign pecuniary help by many of our leading Christian institutions. Were the Unitarian Mita Hall to be burnt to the ground, the Mitoshiro-cho Seinen Kaikan to be dragged down, were the Doshisha, the Aoyama Gakuin, the Meiji Gakuin and other Mission Schools all handed over unreservedly to the foreign boards which maintain them, and were our Christian churches determined that neither for evangelistic work nor for education would they accept a single cent from foreign subscribers, a new era for Christian work in this country would immediately set in. In our opinion, continues the *Michi*, not only in respect of pecuniary support but

also in regard to forms, ceremonies and theological teaching, we Japanese should make an entirely new start in reliance on the Bible account of the religion imparted to his disciples by Christ himself. The life of the Christian church that depends on foreign money to-day must be cast away before the church can fulfil its true destiny. To the situation here in Japan the words of Christ, "He that loseth his life shall find it," may be correctly applied.



"How to Render Buddhism an Effective Religion"

Japanese Buddhism is still earnestly seeking to take on new life by copying the more prominent features of Christian thought and organization. Buddhist leaders urge the promulgation of a body of doctrine, the printing of the Buddhist scriptures in the language of the masses, and the establishment of regular preaching services. A writer in the *Shin Bukkyo*, under the title used above, states the case for Buddhism in Japan as follows:

As things are now situated, the majority of our priests are entirely without real religious life or energy. The religion is kept up as a mere form by these representatives of the creed. It is true that among young educated Buddhists there are many earnest-minded and progressive spirits who, were their number greater, might put new life into the dead bones of the faith. But even in Tokyo men of this type are comparatively few, and in the provinces they are still harder to find. For the resuscitation of interest in Buddhism to-day three measures are necessary. (1) The religion must no longer be studied by priests and learned laymen as an archaic curiosity, the investigation of which serves to enable them to while away weary hours, but as a repertory of doctrines and principles which the world would be the better for knowing. Since priests exist for the purpose of accomplishing this object, it is evident that they should not be content with mere academic investigations which lead to no practical results. What do our Sanskrit scholars contribute towards the reforming efficacy of the religion to-day? Has their knowledge of this

ancient tongue ever resulted in their giving to the world, in a form that can be understood and appreciated, the superior doctrines and the grand philosophic principles expounded in the sacred books which they have learned to read in their original tongue?

(2) It will be remembered that the Protestant movement which brought about so many great reforms in Europe began by the translation of the Bible into the vulgar tongues of various countries. Is it not a disgrace to us that we have no Buddhist Bible rendered into modern Japanese? The Chinese translations of the Buddhist Scriptures in use here among learned men are only understood by a comparatively few experts. They are a sealed book to the mass of our converts. To expect the whole of the canon to be rendered into modern Japanese is perhaps unreasonable, but surely it is high time that a number of selected passages whose beauty, philosophy and comfort would be appreciated by the majority of intelligent Buddhist adherents should be given to the people in the language with which they are familiar. To our Sanskrit scholars we must look for the realization of this object.

(3) Another step which is imperative as a means for rendering our religion more efficient is a large increase in the number of competent and gifted lecturers and preachers. Buddhist services and lecture meetings should be held regularly throughout the provinces and be conducted by men of power and education. Thus would a religious atmosphere be created and our converts would take pleasure in attending these gatherings in company with their families. Religious doctrines would get to be discussed and an interest in the creed, such as does not exist to-day, would be awakened. We want a number of men of a progressive spirit who are thoroughly conversant with the development which is going on in so many different things in the outside world and who are determined to see to it that this grand creed of ours, which in the politics, morality, education and traditions of the nation has played in past ages such an important role, shall not, for want of ability to adjust itself to modern conditions, be regarded as an anachronism in this second year of Taisho.



The Judson Centennial Medal

Attention has already been called to the fact that the American Baptist Foreign Mission Society this year celebrates the one hundredth anniversary of the founding

of the Society. The celebration is known as the Judson Centennial, and the months of January, February and March will be devoted to a great educational and inspirational campaign.

Long before any definite plans were formulated regarding this campaign and the celebration, it was felt that something ought to be prepared with which to commemorate the great event and which could be preserved as a memento by every boy and girl, man and woman throughout all our Baptist churches and Sunday schools. A Judson Centennial Medal was finally agreed upon as the most appropriate.

The medal has been prepared in two sizes. A small medal one inch in diameter to which is attached a neat red, white and blue ribbon can be had for ten cents, and a larger medal one and three-eighths inches in diameter, in the form of a watch

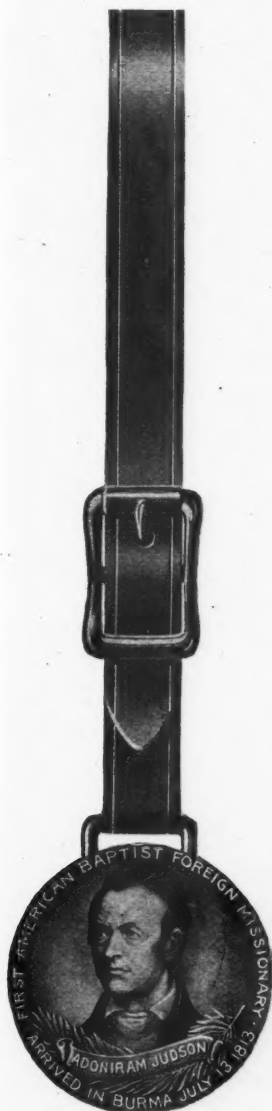
fob, with a fine black morocco leather strap, can be had for twenty-five cents. Both sizes have been prepared in bronze and also in oxidized silver. On one side of the medal is the face of Adoniram Judson, with the words, "First American Baptist Foreign Missionary. Arrived in Burma July 13, 1813." On the other side is the seal of the American Baptist Foreign Mission Society, with the words "Centenary of the Founding of the Society 1814-1914." The representation of Judson was made from a specially prepared sculptor's model, and the workmanship of the whole medal is exact and artistic. Every one who has one of the medals will be proud of it. The price has been made extraordinarily low in order that every person throughout all our Baptist churches and Sunday schools may be able to possess one of these Centennial medals.

The value of the medals from a missionary point of view will be readily recognized. All who have them will be interested in missions and new ideas will suggest themselves to missionary committees for the use of the medals in planning for missionary education.

The proceeds from the sale of the medals will be added to the Judson Centennial Offering, which is to be devoted to educational work in the mission fields of the Foreign Mission Society and Woman's Societies. Thus every one who buys a Judson Medal will not only secure a worthy emblem of the Centennial, but also contribute to the education of the young people of other lands.

THE CENTENNIAL PRAYER MEETING

The Judson Centennial Prayer Meeting which was held Wednesday morning, December 10, in the Ford Building, Boston, simultaneously with the prayer meeting held in Rangoon, Burma, and with other prayer meetings throughout America was one of great spiritual uplift. The interest manifested and the spiritual



THE JUDSON WATCH FOB

fervor and earnestness which characterized the meeting went far above the hopes and anticipations of the Board of Managers of the Society who had arranged for the meeting.

General Secretary Emory W. Hunt was in charge, and after an opening hymn spoke briefly on the significance of the occasion and the importance of the Centennial of the organization of the Society in further developing and carrying out the missionary work of the Baptist denomination. The remainder of the time was given over entirely to prayer. Almost two hundred people were present from Boston and vicinity.

The meeting could have been prolonged far beyond the appointed time, and at its close the opinion was expressed that it was one of the most helpful and inspiring prayer meetings ever held in Boston. The occasion was one of great rejoicing and gratitude for the divine blessings which have attended the work of the Society during the hundred years of its organization, and all who took part prayed that God would lead his people into still larger endeavor for the extension of his Kingdom.

JUDSON CENTENNIAL CHOIRS AT TAUNGGYI

On July 13, the day we celebrated as the Judson Centennial day here, we had singing by six different choirs, Burmans, Shans, Sgaw Karens, Pwo-Karens, Taungthus and English. As I sat listening to the various groups, it was to me a most touching service. Think of what it was one hundred years ago. The Burmans were the great oppressors, grinding all others under their heel; the Karens were wild mountain people without rights or hope, the Shans were robbers, pillaging and being pillaged according to their strength. The Taungthus must just do the best they could, while the English were sceptical and hopeless before the task of bringing any peace and light into this terrible mass of iniquity and wretchedness. And here in a short one hundred years in one of the out of the way stations in Burma, without any special preparation, were these different groups vying with one another in loving harmony, singing God's praises; the sweet voiced Karen teachers, nurses,

clerks, faithful and lovable, the Burmans trusted officials, the leading man never so happy as when he can gather all the Christians to enjoy his genial hospitality. The Shans quiet and at peace gradually turning to God, while the Taungthus are already beginning to see visions and to press forward in their pursuit, while the church at home organizes more and more efficiently to increasingly preach Christ. Look forward, brethren, to what is coming and claim your part in it. — A. H. HENDERSON.

Taunggyi, Burma.

DEATH OF TWO VETERAN LADY MISSIONARIES

Cablegrams have recently been received at the Missionary Rooms in Boston, announcing the death on November 25, at Lashio, Burma, of Miss Emily H. Payne, and on December 3 at Tokyo, Japan, of Miss Anna H. Kidder.

Miss Payne and Miss Kidder were among the first missionaries of the Woman's Baptist Foreign Missionary Society to sail for foreign lands, Miss Payne going out in 1876 and Miss Kidder in 1875. The death of Miss Kidder was not unexpected for she had been ill for a long time. Her missionary life-work for thirty-eight years has been in the Sarah Curtis Home in Tokyo, Japan, to which she first went. Together with Miss Whitman, she built up this school to its present flourishing condition. She will be remembered and honored not only by the missionaries in Japan who have known intimately of her work, but by the many visitors to that country who have met her in the school and more especially by the hundreds of girls to whom she has ministered these many years.

The death of Miss Payne will come as a shock to her friends in this country, for recent letters gave no hint of her illness. A missionary for many years in different stations in Burma, she had retired from active service and only returned last year to accept a position as governess in the family of one of the native princes, the Sawbwa of upper Burma. She saw in this position an opportunity for a unique service in influencing for Christianity the three girls to whom she was to impart

the essentials of an English education. She had scarcely taken up her task when called upon to lay it down and enter into the service of a larger and fuller life in the Great Beyond.

NEW MISSIONARY APPOINTEES

At each regular meeting of the Board of Managers of the American Baptist Foreign Mission Society the matter of candidates for missionary service and new appointees receives careful consideration. At the meeting of December 10, Dr. Emory W. Hunt, General Secretary of the Society, had the pleasure of introducing Rev. and Mrs. Godfrey L. Bergman who offered themselves for appointment. Mr. Bergman is a graduate of Shurtleff College and of Colgate University and is at present a senior in the Theological Seminary. He had been in touch with the Society for a number of years and came with splendid recommendations. Both Mr. and Mrs. Bergman made a most favorable impression in their interview with the Board of Managers and they were heartily and unanimously appointed as missionaries of the Society.

A CHINESE STUDENT OF PROMISE

Among the students at Brown University, an unassuming Chinese lad is taking a position uniquely his own. His name is C. C. Chen and at present he is a member of the Junior Class. The story of his life to date reads almost like a romance and ought to serve as an inspiration to many an American boy who has infinitely greater opportunities than Chen had. As his ancestry on his father's side had all belonged to the military class, Chen as a boy began his education in a Chinese military academy where, among other things, he picked up his first knowledge of the English language. From the military academy he later went to the Ningpo Methodist College and then to the Shanghai Baptist College. In the latter institution he was active in Y. M. C. A. work and served as Chinese Secretary to the President. With a classmate he also began the publication of a Baptist College paper called "The Voice," which has since then become remarkably successful.

It was also in the Shanghai Baptist College that Chen experienced what he says was the greatest event in his life, viz., his conversion and later his baptism by the College President, F. J. White.

Last July Chen graduated with honors from Shanghai Baptist College and shortly thereafter came to America for the purpose of completing his studies. In the fall he entered Brown University



MR. C. C. CHEN

where he is rapidly adapting himself to the ways and customs of American life. He has shown an unusual aptitude for studies and has won the respect of both the faculty and student body. He was chosen as one of the Brown University delegation to the Student Volunteer Convention at Kansas City. Later, Mr. Chen expects to enter some Baptist seminary, and after graduation to return to his native land for service.

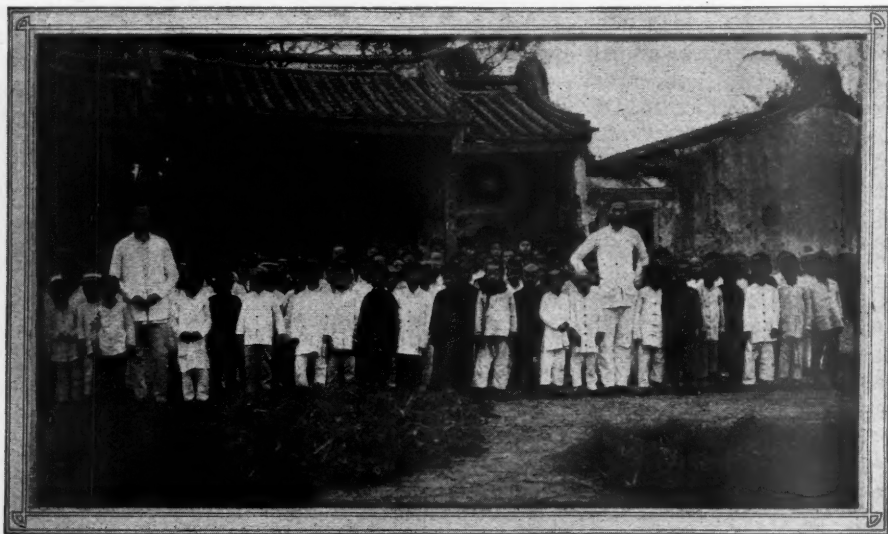
NOTE

Rev. J. Francis Russell and his wife, who have for some time been at home on furlough, have returned to their field in the Philippine Islands. Their address, till further notice, will be Iloilo, Panay, P. I.

CHINESE CHILDREN AT SCHOOL

Herewith I enclose a picture of the little school at Sua-Ow, some 14 miles above Kityang city; there are 122 names on the roll; 117 appeared at examination, others would have come but for the severe clan fighting in the neighborhood. The examination was conducted by the assistant

their expectation of getting some teaching in English. On the other hand they would not have been willing to have had it even for the English a few years ago. I remember that one man who sends his boys to our school was warned by a neighbor that if he were not careful the boys might turn out to be Christians and the father



AN INTERESTING CLASS OF LIVELY CHINESE BOYS AT SUA-OW

pastor of the Kityang church, who is half supported by them in addition to the full support of their pastor.—J. M. FOSTER.

SCHOOL WORK AT UNGKUNG, CHINA

Our Boys' School at Ungkung opened with thirty pupils. We might have taken in more if we had had the room for them. We are greatly in need of further quarters for the boys for dormitories. When the new term opens we expect to put the school on a self-supporting basis so far as the board and books are concerned. Just how much farther than this it may seem best to go, I cannot tell. We do not want to put on a tuition such as will cause worthy boys to turn away from our Christian schools. Of course even now there are some day pupils who pay tuition, though it is not a large amount.

It means much to us that non-Christians are glad to have their children in our schools. Of course it is partly due to

answered, "Well, if they do there is nothing wrong about that. Christianity is a good thing." This new attitude means much and we pray God to enable us to use it to the best advantage for the honor and glory of his name. — G. W. LEWIS.

HIGH SCHOOL DEDICATION AT NELLORE

The dedication of the Coles-Ackerman Memorial High School, at Nellore, a beautiful and spacious building, took place on Nov. 7. The building, which has long been needed for the Nellore work, is the gift of J. Ackerman Coles, M.D., LL.D., and his sister, Miss Emily Coles, as a memorial to their revered father, the late Abraham Coles, M.D., LL.D., and their uncle, Warren Ackerman, Esq. Rev. L. C. Smith, principal, read an interesting report of the school for the past year, showing that creditable progress had been made, both as to numbers and the character of the work done. Dr. Downie gave a

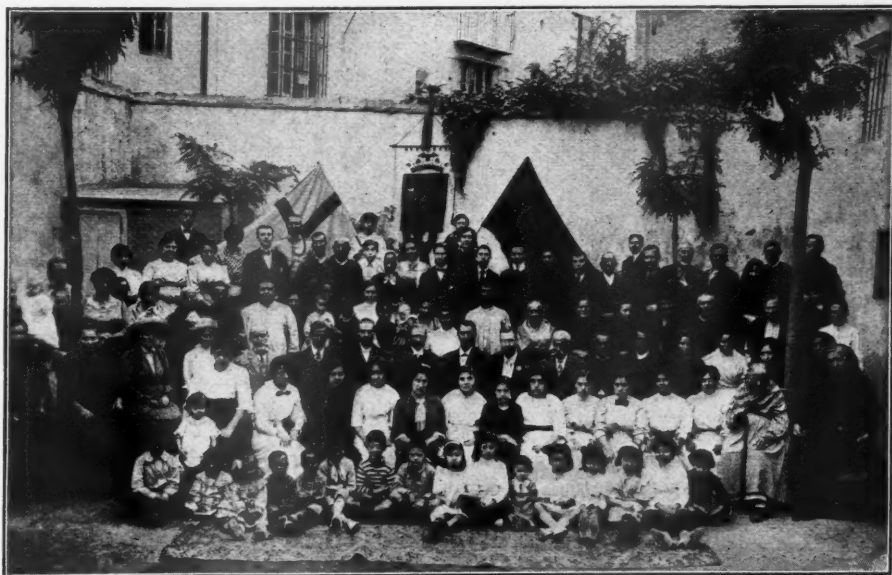
brief account of how he came to get the money for the building, and then followed the address of the evening by Dr. Stanton, of Kurnool, on "Truths and Personality." The dedication hymn, written by the late Dr. Coles, was sung, and Dr. Ferguson, of Madras, offered the prayer of dedication. Following the dedication, the annual prize-giving took place, Professor Martin, of Ongole, distributing the prizes to the students who had distinguished themselves.

BAPTISTS IN VALENCIA, SPAIN

For the Baptist Mission in the province of Valencia, Spain, there were some days of special importance, when in September the Baptist Church celebrated her twenty-fifth anniversary. Several meetings were held and the Rev. J. Byström of Stockholm, who is the secretary of the Swedish

C. A. Haglund, who had to preach the Gospel for more than two years before he could form a church of eight baptized believers. At his sudden and lamented death, the Rev. Juan Uhr became his successor and has thus continued for 18 years. The Mission has its own chapel in Valencia and five rented locals in different villages, where there are groups of Christians. Dr. E. Lund, before going to the Philippines, evangelized and established missions in two of the villages where the work is increasingly carried on. During the time the church has existed there have been baptized 257 persons, 42 of which have passed to the glory.

The villages, too, were visited by Mr. Byström and meetings full of enthusiasm held. The work on the whole seems hopeful and we are looking forward to greater



TWENTY-FIFTH ANNIVERSARY OF THE BAPTIST CHURCH IN VALENCIA, SPAIN

Baptist Mission, came to Valencia and spoke at every meeting. A solemn feeling of gratitude to the Lord prevailed because of all the blessings he has given during all the years. At the service on Sunday morning, the 21st, several persons were baptized. The story of the little church is not without its interest. The work was commenced in 1885 by the late Rev.

victories for the Lord and this little church of His.

FOREIGN MISSION RECORD

BORN

- To Mr. and Mrs. C. L. Foster, of Suifu, W. China, October 7, 1913, a daughter, Jeannette Frances.
- To Rev. and Mrs. A. C. Darrow, of Moulmein, Burma, October 18, 1913, a daughter.
- To Rev. and Mrs. L. W. Spring, of Bhamo, Burma, October 24, 1913, a son, Ernest Stockwell.
- To Rev. and Mrs. J. O. Gotaas, of Matadi, Africa, November 10, 1913, a son, Herbert Rainey.



A Case of Heroic Giving

At a camp meeting of the Indian Association in Oklahoma two years ago, Dr. Bruce Kinney, our faithful Superintendent of Missions, told me a thrilling tale.

In a college community in his district the members of a Baptist church determined to build a new house of worship. The pastor was a man of vision. He therefore planned for a meeting house in keeping with the growth of the city and which would furnish an adequate edifice.

When the announcement was made, a subscription of \$1,000 was received from a student in the college, who was gaining an education by the results of his own efforts. When he called upon the pastor and announced his determination, his spiritual adviser expressed surprise, but the young man replied as follows: "My mother and I, who make our home here, have had many troubles and great trials during the last few years in which the plans of our family life were rudely interrupted by death. We have been so richly blessed and unexpectedly delivered from all the troubles which faced us, however, that I have suggested to my mother that I make this pledge and that I leave college a year in which to earn money to redeem it. My mother is as enthusiastic as I am over the plan, and I hope to be able to bring you the money when I return to college at the time I now have in mind."

The pastor felt that he could not discourage a young man in whose heart God had placed such a wonderful vision, and said, "You and your mother must do as it seems best to you, and the Lord will abundantly reward you." When the student's unexpected pledge was announced the erection of the structure was soon assured.

The young man went away to carry out his plan, and a good business opportunity providentially came to him. A year later he brought the thousand dollars to the

pastor, and his mother and he took up again their residence in the community, where he completed his course one year late. We are expecting to hear from this young man in the future life of our great denomination. — CHARLES L. WHITE, D.D.

A CHANCE TO HELP

President G. W. Rigler, of Hartshorn Memorial College, Richmond, Va., where about 250 colored girls are educated annually, writes that he is in need of a piano, and one which has already been used would be very acceptable. It is hoped that this statement of need will come to the attention of some one who would consider it a privilege to furnish the instrument.

INDIAN STUDENTS AT KANSAS CONVENTION

At the Kansas Baptist Convention held at Lawrence, October 13-16, quite an unusual sight was had by the delegates. On Tuesday night the choir for the occasion was composed of 150 Baptist Indian Students from Haskell Government Indian School just out of town. There are over 200 Baptist students in this school. Many of them come from our Home Mission Indian churches in Oklahoma and elsewhere. Special credit should also be given to Rev. O. C. Brown, pastor at Lawrence, who has a large church and who gives much attention to the Baptist students in the University of Kansas which is located there. In addition to this he finds time to go regularly to Haskell every Tuesday night to meet the Baptist Indian Students. His work has been very successful and fruitful as well, for in the last year he has baptized twenty-three of these Indian young people.

Sometimes people who do not know the facts say the Indians never amount to anything anyhow. This fine church at Lawrence, of which Chancellor Strong of the University is a member, together with a

large number of professors, recently elected as one of its trustees George Shawnee, a Shawnee Indian. With plenty of other good material at hand for that office they chose him because of his real worth and value. Mr. Shawnee is business manager at Haskell and has been for many years a member of this church.

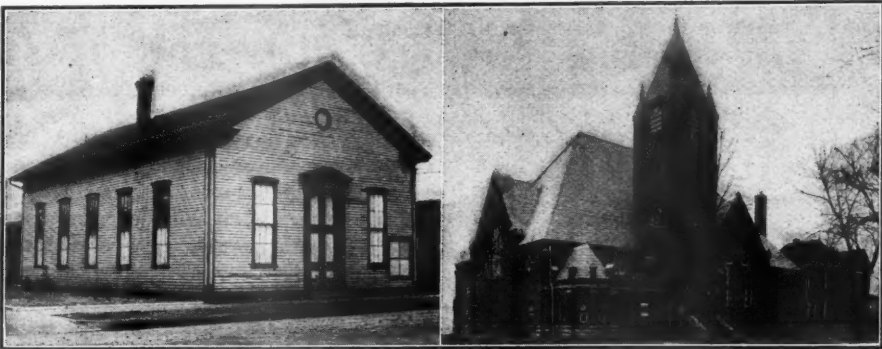
JUBILEE WEEK AT CENTRALIA, ILLINOIS

During the week of Jan. 4 to 11, the First Baptist Church of Centralia, Illinois, celebrated their Golden Jubilee. In November, 1863, a missionary from Chicago by the name of Rev. I. S. Mahan, in the employ of the American Baptist Home

The Centralia church has contributed much to foreign missions. Besides financial assistance the church has given to world-wide evangelism, Rev. Wallace St. John, Rangoon, Burma; Miss Lucy Larsh of Burma, now on a furlough in this country; Rev. Samuel A. Perrine of Assam, now pastor of the Fifth Baptist Church of Newark, N. J., and Miss Carrie Perrine, former secretary for the Woman's Baptist Foreign Missionary Society of Chicago.

A NEW INDIAN MISSIONARY

Mr. George L. Gibbs has been appointed missionary to the Cheyenne Indians at Watonga, Oklahoma, in the place of Rev.



THE OLD AND THE NEW AT CENTRALIA, ILLINOIS

Mission Society, reached Centralia with a view to investigating conditions and establishing a Baptist church there, if possible. He was successful in enlisting sixteen Baptists in the movement and on Jan. 10, 1864, organized the First Baptist Church of Centralia and the same year erected a good frame meeting house which is still standing a block away from the present house of worship. There has been a steady growth from the beginning until today the church has almost 400 members, owns a building and parsonage valued at \$24,000 and is one of the leading churches in a city of 12,000 population.

By a strange coincidence, when the church was first recognized as a regular Baptist church the preacher of the recognition sermon was Rev. J. V. Schofield, D.D., pastor of the Third Baptist Church of St. Louis, Mo., who baptized the present pastor, Rev. A. P. Howells, when a boy in the "Mound City."

Robert Hamilton, resigned. Mr. Gibbs felt especially called to work among the Indians. As his membership has been for some time with the Third Church of St. Louis, a council was called to meet in that church Saturday, December 27, 1913, to consider the advisability of ordaining him. It was found that he was a graduate of Phillips-Exeter Academy, in New Hampshire, had taken one year in Harvard and two years' work in the Moody Institute in Chicago. For some time he was a paid assistant of Dr. W. J. Williamson and in that capacity handled many thousands of dollars for the church.

After a thorough examination lasting some three hours it was unanimously voted to recommend that the church proceed with his ordination. This recommendation was adopted by the church the following morning (Sunday), when a large congregation was present. The writer heard many expressions of interest and

confidence in Brother Gibbs from members of the church and especially by members of the original Agoga class, of which he was an earnest and active member. At their Sunday morning session it was voted to present him on behalf of the class a fine Bible and this was done by their teacher, Prof. Howard Colwell, at the ordination service that afternoon. At this time the following program was carried out: Sermon by Dr. W. J. Williamson; Ordaining prayer, Rev. C. C. Long; Charge to the Candidate, General Superintendent Bruce Kinney, under whose immediate supervision Brother Gibbs will labor; and an address on behalf of the church by Prof. Colwell.

The great Third Church will certainly have a larger interest in our Indian work than ever before.

Dr. J. J. Williamson was moderator of the council, Dr. J. E. Dillard, of Delmar Ave. Church, was clerk, and Dr. S. E. Ewing, Superintendent of City Missions, was examiner. — BRUCE KINNEY, D.D.

SUCCESSFUL EVANGELISM

Rev. T. H. Evans, who did such successful missionary work at Chambers, Nebraska, has had divine approval again set upon his ministry at New Albany, Kansas. His evangelistic services have resulted in many conversions and accessions to the church. He soon intends to labor in the surrounding country, which is greatly in need of aggressive Christian leaders.

SHAW STUDENTS AT THE FRONT

In North Carolina the good roads movement has enlisted all classes of citizens, the governor leading in a day's work on the roads. A second day was recently observed, and the *Raleigh News and Observer*, in reporting more than a mile of road building in Wake County, has this to say of the students in our home mission school:

"Shaw University was active. Early in the morning the men began on the streets that surround the university and smoothed rough places. They cut the protruding branches of trees, piled dirt into low places and put in fair shape the four streets that run by the college. Rainy

weather works trouble at Shaw, but the next rain will not be so bad.

"The girls in the college swept, used lawn mowers, renovated the whole appearance of the campus and did a good day's work for the college. Dr. C. F. Meserve, president, headed the working aggregation that put in as many licks as any body in the county.

"Shaw's work was confined largely to the college area, but it will do as much good as any work in the county. More than 500 students took part in it."

President Meserve sees to it that no chance to show interest in civic improvement is lost, and the white people of Raleigh thoroughly appreciate the university.

OUR LABOR EVANGELIST IN ILLINOIS

The friends of Rev. D. L. Schultz, labor evangelist, will be interested to read a portion of a letter recently received at the Rooms of the Home Mission Society.

"I write to let you know of the work here in Alton, Ill., where about sixty-five have made public confession of Christ as their Saviour, and nearly all of whom will join the Baptist churches in this city. Our shop meetings have been great, and the most of the converts first heard me speak in the shop or factory in which they were employed. They then came to the meetings and accepted Christ.

"One of the grand outcomes of our work here will be a meeting conducted by Mrs. Twing, the wife of the pastor of the First Baptist Church, and Miss Smith, a woman who is deeply interested in the kind of work which we are doing. It is understood that Miss Smith is one of the leading stockholders in the Glass Works where one of the meetings has been held. She has been present at many of the noon hour meetings, and she is greatly concerned in the Christian welfare of the girls who are employed in the factories.

"One of the foremen, a Christian man, and superintendent of the Bible school of the Upper Alton Baptist Church, told me that very few of the men and women working in his shop were attendants at church until these meetings began, but that now nearly all are going to church

each evening and that many have been converted. At the close of our noon meeting in the factory today a large number came up to me and asked me to remember them in prayer.

"I leave tomorrow morning for Moline, Ill., for another series of meetings in the shops and factories as well as in the churches. We expect to reach there a large number of working people, and I am also anticipating a good reception from several labor unions in that city."

Rev. D. L. Schultz is an ex-glass worker and is favorably received by the labor unions in all places where his meetings are held.

FIRST ITALIAN BAPTIST CHURCH OF NEW HAVEN, CONN.

A very interesting organization service was held in the First Italian Baptist Church, New Haven, Conn., on Sunday, December 14. Several selections of music were sung by the choir, and the words of the hymns were given in the interesting program in both Italian and English. The invocation was offered by Rev. T. De Luca.

The Minutes of the organization council were presented by Mr. Charles P. Walker; Scripture was read by Rev. Otto Koenig; the prayer was offered by Rev. C. M. Sherman, followed by a short address in Italian by Rev. L. Martucci. Reminiscences were brought by Dr. E. J. Walker, who has taken a keen interest in the Italian work from its foundation. Rev. F. Lent, Ph.D., brought greetings from the First Baptist Church, and Mr. William H. Douglass from the Calvary Baptist Church. Greetings were also presented by Mr. Frank S. Bishop, from the New Haven Baptist Union; by Dr. Charles L. White, from the Baptist Home Mission Society, and by Dr. A. B. Coats, and Mr. Charles E. Prior, from the State Convention. Dr. E. K. Nicholson, president of the State Convention, was to have spoken but was unable to be present. Final words were spoken by Rev. A. di Domenica, the pastor of the church, under whose strong and long leadership, with the cooperation of his Italian and American brethren, this work of permanence and great value has been accomplished.

The church has at present 85 members, 75 of whom are resident, and 300 children are enrolled in the two Sunday schools connected with this organization. Eighty-six are in the Kindergarten and Junior departments. The Sunday schools on December the 8th had a total attendance of 994, and the Junior and Primary departments an attendance of 86. Three of the members of the church reside in Italy, and while not ordained, are doing aggres-



REV. A. DI DOMENICA

sive Christian work. The church has received into its membership 138 by baptism; three of these are now preparing for the ministry at the Colgate Italian department in Brooklyn, and one has become a missionary, and Rev. Antonio Perrotta is doing excellent work at Utica, N. Y. The students are Mr. Giuseppe Parrella, Mr. Enrico Gelso, Mr. Arturo Ventura.

Rev. A. di Domenica, the pastor, is assisted in his work by Miss Mary Traver, Missionary of the Woman's American Baptist Home Mission Society. The moderator of the church is Mr. Valerio Tacinelli, and the deacons are Mr. Antonio Silvestri, Mr. Antonio Cannelli and Mr. Domenico Alberino.

A large congregation was present, composed of leading Italians and Baptists in the city who are interested in the growth of this promising Italian church.



"The Immortal Seven"

It was the good fortune of *MISSIONS* to secure from Dr. James L. Hill and publish the articles on "The Immortal Seven," "A Missionary Shrine," etc., which so pleased and inspired our readers that a demand was at once created to have them put in book form. They form the basis of the little volume which has been published by our Publication Society under the title above, and forms one of the volumes issued in connection with the Judson Centenary by the Centenary Committee. Dr. Hill has made it a symmetrical volume, however, rearranged and rewritten, so as to give a graphic sketch of some of the most interesting of our early missionary history. Judson is of course the central figure, but justice is done to his associates, and Salem is set forth as a center of pilgrimage. The dedication is to Dr. Jonathan Ackerman Coles, LL.D., who was led by the articles as published in *MISSIONS* to give a tablet to the Tabernacle Church in Salem, also one to the First Baptist Church, and later to erect the handsome Memorial Tower in Rangoon. This testifies of itself to the peculiar quality of Dr. Hill's writing, which appeals to the heart and throbs with vitality. It is a book that should find its way into thousands of our Baptist homes, and Congregational and all other homes as well, for as Dr. Jefferson of New York, pastor of the great Congregational Tabernacle, said, Adoniram Judson belongs to all the world and no limits can hold him. We congratulate our people on having this admirable work in permanent form. To quote the closing words of the preface: "If anything has been done to humanize a missionary who had become chiefly a

steel engraving, if the note of reality is suggested, if something of true life inheres in these pages, so that they will carry forward in any degree not missions only, but the spirit of missions, the work will fulfil the largest wish of one who has engaged in this study from the love of it, whose whole hope is that the book, coming from the heart, may reach other hearts." (Published at 50 cents net, postage 8 cents, with illustrations.)

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Life of Albert Arnold Bennett

This little book of 107 pages, written by Mrs. Bennett, calls itself "a sketch of the life and character" of Dr. Bennett. And this is what it is, a sketch, and yet it gives a clear, distinct view of the man. Conditions for a good readable book must be found in its subject, and in the treatment of the subject. These two conditions are fulfilled in the present case. The subject was one of the best. Dr. Bennett was unique in personality, his character singularly transparent, and conformed to highest standards. His work was marked by patience, wisdom, sympathy and love to the people he served, and by a glad unflinching devotion to his Master. Among our Japan missionaries he stands out, honored and loved by them all; he was their "saint." He had the hearts of the Japanese, the respect and confidence of the government of Japan.

Mrs. Bennett has told her story well. Her style is simple and direct. She gracefully interweaves with her own thought the tributes of her husband's fellow-missionaries, supplementing with a number separately given. She adds

specimens of his poetic work, and closes with his last sermon, preached before the Conference a short time before his death.

The little book makes a definite and strong impression of this excellent, gifted, devoted servant of Christ.

Copies of the book can be obtained of the Northfield Press, Northfield, Mass., or of Mrs. M. B. Bennett, 102 Wayland Ave., Providence, R. I.

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A Handy Missionary Book

Manual of Missions. By Rev. Carl L. Howland. (Revell. 75 cents, net.)

The name of this handbook tells the character of the work. It is a compendium of just such facts as the missionary worker so often wants to get at: what is Shintoism, Buddhism, Hinduism, and the other religions of non-Christian lands; what is the character of the various countries in which foreign missions are being prosecuted; how large are they, how well educated their people, what are their national institutions and what is their present Christian strength? The value of such a manual in the preparation for missionary meetings could hardly be over-emphasized and its rich fund of detailed information should be within easy reach of many of our lay workers.

The New Standard Dictionary

In putting out this new and thoroughly revised edition of the Standard Dictionary, the Funk and Wagnalls Company seeks to maintain the established reputation already won by previous editions of this work. It is today the authoritative reference book in leading educational institutions and editorial offices throughout our country. It contains 450,000 vocabulary terms, including the latest scientific and industrial words. Ordinary words, geographical terms and proper names are all alphabetically arranged in a single vocabulary order, thereby greatly facilitating reference to its pages. This is in striking contrast to most dictionaries, where the geographical and proper names occupy separate divisions. Certain groups of terms were edited by specialists, as in the case of all meteorological terms, which were defined, edited or revised by the Chief and Librarian of the United States Weather Bureau; terms in numismatics and a table of coins, edited by the Curator of the United States Mint. The work of such specialists in their several departments has made the volume authoritative in the highest attainable degree. This new volume establishes a true standard for every worker with the English language. We welcome it.



BAPTISM OF A NATIVE TEACHER IN SHANGHAI BAPTIST COLLEGE

MISSIONS

Financial Statements of the Societies for Nine Months ending December 31, 1913

	Source of Income	Budget for 1913-1914	Receipts for 9 Months	Balance Required by March 31, 1914	Comparison of Receipts with Those of Last Year	
					1912-1913	1913-1914
FOREIGN MISSION SOCIETY	Churches, Young People's So- cieties and Sunday Schools.....	\$462,110.05	\$134,495.61	\$327,614.44	\$135,995.37	\$134,495.61
	Individuals.....	300,000.00	15,817.35	284,182.65	43,875.98	15,817.35
	Legacies and Matured Annuities.....	107,999.00	39,870.44	68,128.56	47,317.71	39,870.44
	Income of Funds.....	35,108.00	49,896.40	(Excess) 14,788.40	45,775.91	4,120.49
	Specific Gifts, etc.....	32,961.00	23,727.51	9,233.49	9,448.37	14,279.14
	Totals.....	\$938,178.05	\$263,807.31	\$674,370.74	\$282,413.34	\$263,807.31
HOME MISSION SOCIETY	Churches, Young People's So- cieties and Sunday Schools.....	\$380,377.00	\$87,528.18	\$292,848.82	\$92,527.57	\$87,528.18
	Individuals.....	125,000.00	6,041.54	118,958.46	7,175.68	6,041.54
	Legacies.....	65,000.00	45,727.82	19,272.18	52,710.22	45,727.82
	Income of Funds, Annuity Bonds, Specific Gifts, etc.....	98,600.00	68,367.13	30,232.87	60,641.00	68,367.13
	Totals.....	\$668,977.00	\$207,664.67	\$461,312.33	\$213,054.47	\$207,664.67
						\$7,726.13
PUBLICA- TION SOCIETY	Churches, Young People's So- cieties and Sunday Schools.....	\$97,500.00	\$53,573.81	\$43,926.19	\$55,550.70	\$53,573.81
	Individuals.....	27,000.00	12,253.77	14,746.23	11,596.39	12,253.77
	Legacies.....	10,000.00	3,707.12	6,292.88	13,826.41	3,707.12
	Income of Funds, Annuity Bonds, Specific Gifts, etc.....	71,777.45	31,911.87	39,865.58	22,090.32	31,911.87
	Totals.....	\$206,277.45	\$101,446.57	\$104,830.88	\$103,063.82	\$101,446.57
						\$10,478.93
WOMAN'S HOME MISSION SOCIETY	Churches, Young People's So- cieties and Sunday Schools.....	\$182,790.00	\$61,227.05	\$121,562.95	\$58,611.27	\$61,227.05
	Individuals.....	10,000.00	8,409.11	1,590.89	3,455.66	8,409.11
	Legacies.....	10,000.00	8,107.74	1,892.26	7,649.48	8,107.74
	Income of Funds, Annuity Bonds, Specific Gifts, etc.....	20,000.00	16,829.98	3,170.02	15,401.65	16,829.98
	Totals.....	\$222,790.00	\$94,573.88	\$128,216.12	\$85,118.06	\$94,573.88
						\$9,455.82
WOMAN'S FOREIGN MISSION SOCIETY OF THE WEST	Churches, Young People's So- cieties and Sunday Schools.....	\$88,883.00	\$37,763.88	\$51,119.12	\$33,375.99	\$37,763.88
	Individuals.....	21,848.00	9,426.04	12,421.96	9,613.37	9,426.04
	Legacies.....	3,200.00	1,791.82	1,408.18	1,979.03	1,791.82
	Income of Funds, Annuity Bonds, Specific Gifts, etc.....	1,135.00	1,088.22	46.78	1,072.55	1,088.22
	Totals.....	\$115,066.00	\$50,069.96	\$64,996.04	\$46,040.94	\$50,069.96
						\$4,403.56
FOREIGN MISSION SOCIETY	Churches, Young People's So- cieties and Sunday Schools.....	\$462,110.05	\$134,495.61	\$327,614.44	\$135,995.37	\$134,495.61
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